istered No. R. 414.

THE BURMA NEWS

CHILDREN OF THE SCHOOL AT ETTARASA AND THEIR PARENTS
(SEE PAGE 70)

PASSED

MARCH, 1940

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THE

BURMA NEWS

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REVIEW OF OUR WORK DURING THE YEAR, 1939.

Compiled from Missionaries' reports by Geo. D. Josif, Field Secretary.

In the March issue of the BURMA EWS a year ago an attempt was ade for the first time to give a sum- ary report of the previous year's ork in the Mission and among our aptist churches in Burma. We are peating that practice in this issue, the work of 1939.

Such a report can be drawn up in rious ways. One way, and perhaps e best, would be to present the ork under its various categories, angelistic, educational, medical, etc. nother way would be geographical, tion by station, or still another way cording to racial groups among om work is carried on. The thod followed in this report com- es to some extent these three ys, as in a way the easiest method combine the material that has me from missionaries.

It can be readily seen that there is nsiderable complexity in our work d there are varying degrees of prog- ss, due to the different language ups, the different social and econo- c backgrounds, as well as cultural, these groups, and to their respon- eness to the message of the Gospel. is report will reflect many of these differences. At the same time the re- port is incomplete, as some of the missionaries and other workers have not sent in any material about their work.

I have assumed that this report will come to the attention of many who may not have much knowledge about our Baptist work in this country and have therefore added such facts and explanatory notes in appropriate places as will enable those who read the report to gain a more complete picture of this Christian enterprise.

Another word of general explana- tion should be added. References will be found here and there in the following columns to "strikes" and "riots." The latter refers to racial riots that occured during 1938 in Rangoon and other large centres between Burmans and Indian Moham- medans, which to some extent influenced the economic life of the country even in the following year. The "strikes" were originated by university students but spread to the lower schools and thus affected seriously the work of our schools. The cause of the strikes lay in a mix-

ture of political and educational factors. They began just before the close of the year 1938 but disrupted the smooth running of the schools for half of the new year and had some adverse influence on the schools throughout the year. It is gratifying to know that generally speaking our mission schools, including Judson College, were much less affected by these disturbances than other schools. There has been shown a very high degree of loyalty by pupils and students to our schools, even though some attempts were made by outsiders in some instances to drag in religious issues.

I
WORK AMONG THE BURMANS

The earliest efforts of our Mission have been in preaching the Gospel among the Burmans, begun with the arrival of Judson in 1813. Although, speaking numerically, the results achieved seem very meagre, the importance of our present and future efforts to preach the Gospel of Christ among these people must be recognised, in view of the fact that the Burmans constitute two-thirds of the population of Burma. A total church membership of about 7000 worship to-day in sixty-five churches connected with our Burmese work. Aside from the few larger centres of population many of our Burmese Christians live as isolated individuals or very small groups in villages far apart. In the larger centres the life of the Burmese churches is very closely linked with the life and activities of our station schools. The individual reports that follow will often reveal this close inter-relation between school work and church work, and it is difficult to report on them separately.

Our missionary personnel has suffered great reduction in recent years, and none of our work has been affected more by this depletion than among the Burmans. Several stations whe a few years ago missionary famili were located have no such missiona help. Burmese leadership has oft come to the fore in a splendid wa but these leaders themselves ardent wish that the number of missiona friends and helpers could be au mented.

Bassein.

Among our younger missionari are MR. and MRS. KEYSER. Each them put in a term of service in Bu ma before their marriage, and aft two or three years in America retur ed to Burma and were stationed Bassein. The following is a bri review of their work:—

We have completed a year and half in this field and this is the seco report to go out from us. T school strikes last year greatly inte rupted work and made us fearful f the future of our Middle Schoo However all four Anglo-Vernacul Schools reopened with only a slight smaller enrolment. There is splendid spirit of cooperation amo the teachers in each of the fo schools and as we plan for the futu together there is growth in th splendid spirit even though the ou look sometimes looks discouraging.

There are three organized Burm Churches in this field with a membe ship of about 700. The Bassein Chur under the leadership of U Nyi Bu w has been pastor there for seventee years is the largest. Since there a no churches in nearby villages t membership includes some of the people. This Church is entirely se supporting and has a very attracti building in which to worship. Shau chaung is a nearby village whe there is no Church but where we ha about sixty Christians. The peop there are very poor. On a recent tr we found great suffering because the cold. The people had neith food nor clothes adequate for th time of year. The Bassein Christia

k warm clothes, dishes and food them for Christmas. The Bassein ool children helped spread Christ- s by making gifts for the children Einme and Thayetgone, making r eighty bunches of flowers for the ls and binding notebooks for 115 s.

Our second largest Church is in aungmya and the smallest in akema. These Churches are only tly self-supporting. We can visit m only occasionally but hope to do re in that line next year.

One outstanding feature of our rk this year has been the holding a "Retreat" for the workers — ngelists, Bible women, vernacular admasters, pastors and other rkers for a week-end every three nths. Classes are held and reports en from the various fields. U Ba n from the seminary gave both spiration and instruction to all in last meetings. We feel more sely united and as if we have begun have an insight into the problems er each meeting.

A word should be said of the Indian rk both here and in Myaungmya. e Church at Myaungmya is doing endidly with their fifty members d their families taken entirely from sweeper class. They recently ld a Thanksgiving service marking e year since the dedication of their w church building. The Indian up in Bassein meets in the Bur- se Church and they are very thful.

We are glad for this work "where- to He has called us" and hope as years go by to gain a deeper place the lives of all that we may work gether for the advancement of His ngdom in Burma.

enzada.

Henzada is located at the head of Irrawaddy delta and is the centre some vigorous activity in our rmese work, both in the town and trict. There is a boys' high school and a girls' middle school attached to this work and each of these schools has at the head a Burmese Christian. Two or three other central schools are found in the larger towns of this district under indigenous leadership, as well as a number of village schools. Acting as friends and advisers to these and other Burmese leaders are Cecil and Cecile Hobbs, whose special responsibility, however, is the supervision of evangelistic and general church work. They have completed four years of their first term of service in this field. It will be with much regret that the people of this field will see the Hobbses leave at the end of March to take up work in our seminaries at Insein, but the new position will enable them to render a broader service in training the future leaders of our churches. The following account from Mr. Hobbs gives us an insight into the progress of the work on this field: —

The big event in Henzada this year was the meeting of the All Burma Baptist Missionary Convention here in October. For months ahead the people of the entire district were drawn together in a unity of work which made us feel anew the brotherhood in Christ. District churches were good in raising their quotas of the entertainment fund and sister churches in other parts of the country were generous in their help. We were richly blessed and we trust that all who attended received inspiration for continued effort for the Kingdom of God, determined to "Let this mind be in you, which was also in Christ Jesus."

The Henzada workers received further inspiration and teaching at our Annual Pastors' and Laymen's, Conference. Besides consecrated devotional meetings there were classes in the study of Jesus' Teachings, Paul's Letters, Christian Hymns and Their Stories, and Mission Work in Other Parts of the World. Saya Ba Hmyin from the Burman seminary was a

good influence in his teaching as well as in personal contact with his people. Dr. Htin Poh, the Civil Surgeon, gave generously of his time for devotionals and instruction. The church and community are much poorer in spirit because Dr. Htin Poh has retired and left this place. U Shwe Aye, U Mg. Gale and Sayama Vera also gave of their time and gained a rich experience for themselves. The missionary always enjoys this opportunity of teaching and close fellowship with the district workers. The attendance at this year's Conference was the best of any of the three since our arrival.

Other opportunities by which the pastors profited was the Pastors' Short Course during the Burman Seminary Alumni Week and the Pyinmana Agricultural School Institute. A *lugyi* farmer from one of the smaller villages returned from Pyinmana full of enthusiasm about the work there and plans to send his son next year to begin the four-year course.

A new project of the year is the district paper which is published each month by a committee of the pastors. It has proven very worthwhile in keeping up regular contact with people in all the villages over the district.

A regular English service once a month has found hearty response in the community. Besides Burmans and Karens of the Baptist Church, members of other denominations, as well as non-Christians, attend and appreciate the worship together.

The young people's work is continuing with progress. High School pupils are getting good training and experience in leadership in the Christian Endeavor. The lack of such training is easily seen in new teachers who come in from a background of less opportunity. One of our outstanding C. E. boys of last year has readily found his place among the leading students in Judson College this year and the teachers there com ment on his ability. Besides thei own work of regular meeting, spe cial programs, and monthly social they have sponsored a junior C. E and the Morning Star which includ all the boys of the church, and the have carried on Sunday schools i three villages outside of Henzada Three young people went to the May myo Bible Assembly and Teachers Institute last April and they hav spread the enthusiasm so that w expect more to go this year. The are planning a special concert to rais money for this purpose.

A branch association of the Y.W C.A. has been organized but it is sti in the beginning stage. Teachers an other women of the Christian com munity met as a "Cooking Club" an "Sewing club" for about thre months during the rains, appreciatin the learning of new methods of cook ing foods and new patterns for thei daughters' clothes. The High Schoo girls "Home Making Club" ha been reorganized as a Girl Guid group and given over to the leader ship of two fine teachers with train ing in this work, the missionary act ing as advisor and attending meeting when she is in the station. We ar planning a three-day camp during th Christmas holidays with visiting Guiders from Rangoon to help us.

Another project worthy of mention is the choice by the Women's Union of a new girl to send to the Women's Bible School. Ma Tin Me has strong character developed through difficul ties. For three years or four years after baptism she was persecuted by her family and friends. Finally her father joined her in the Christian Way and after two more years of consecrated living her mother and young sister accepted Christ as their Lord and Master. The only school ing Ma Tin Me has had is in the 4th standard village school but she is standing at the head of her class in

Bible School and shows good
mise for a future leader.
Our touring this season has given
the best satisfaction of any year
. It may be due to a better
owledge of the language or to
ter methods of approach. Some-
ng about eating rice together in the
ferent homes breaks down the
tural barriers. The effort of the
sts and enjoyment of the guests
ng about an unusual understanding.
owever, as we gain closer contact
th the people and become better
quainted with them we see more
arly the need of continued nurture
the Christian way of life. There
weakness in the knowledge of
rist's teachings and how to apply
m to everyday living. Baptism is
t enough. Christians in scattered
lages need continuous contact with
ople who can teach them to grow
Christ. Only as their life is
anged can Christians become per-
nal evangelists, winning their friends
d neighbours to Christ by their
ing example. The preachers and
chers often lack vision of their op-
rtunities or training to meet the
ed and with leaders so few and
as to cover so wide we send out a
a to our fellowmen and a prayer to
d for more workmen better trained
care for the fields which are white
to harvest.

ome.

Prome is an important centre some
tance above Henzada. For years
re has always been a missionary in
arge of the evangelistic work of
s field, but since the retirement of
. and Mrs. Roach over a year ago
re has been no one to give full time
this important work. Mr. and Mrs.
tta have extended their work of
pervision to some extent to this
ld, from their own station at
onze. In our work of education
ome is represented by our Girls'
gh School, which during the past
ar has been in charge of Miss C. F. Hesseltine, from whose brief report we learn something of the doings in this institution.

I wrote you earlier of how I had been transferred here at the beginning of the school year, May 24th and how I was feeling quite at home here. I still love my Million Dollar view of the Irrawaddy and the Arrakan Yomas on the other side but the early sunset and short days make less opportunity to enjoy it.

[The "million dollar view" to which she refers is a rich enjoyment for anyone privileged to stand on the compound of this school on the bank of the majestic river.]

In spite of the fact that the high and middle classes are small, the school is a nice size and the enrolment has kept steady. We have 233 pupils in the school.

The teachers had a nice Christmas programme, using some old Lorenz programmes which some kind friend had sent out. It was full of the Christmas message which we would like to give our pupils. We were so pleased to have parents come to the programme, some of whom were non-Christians. The children did have such a good time decorating their rooms with paper streamers. We really did look very festive. The boarders had a duck curry and coconut rice dinner on tables on the lawn one evening before school closed. All of them and their teachers and guests were dressed in "fancy" dress and all enjoyed the fun. There were games and a short programme upstairs afterwards too.

Personally, I had a lovely Christmas season for I went back to Moulmein. The service in the lovely Burmese Church ending with a Baptismal service, the service in the English Baptist church with Miss Witten preaching and an English lady singing carols, the meeting of old friends, and the Mission Circle dinner at Mt. Hope, was all so inspiring. Then to

make it more lovely, I went with Miss Lutter, Miss Christopherson, Miss Good, and a group of Morton Lane pupils up the Gyaing river and over the mountains across the border into Siam and back. We nearly froze but returned well and happy. Two days in Rangoon, my first visit with Miss Carman since she came back, and then home and school on the 3rd of January.

As I think of the year which is rapidly passing away, I think of so much that has been worth while. I have enjoyed getting acquainted with the splendid staff of teachers here. Our fortnightly teachers' meetings have been profitable. Our work of teaching the young lives is carried on with a real desire to help them. The number of Christian children in the school is small being about 20 p.c. of the whole number. Because the number of boarding pupils is small, we do not have as much chance to influence the children because most of them come from non-Christian homes. In the regular Bible classes as well as in all activities we try to teach those things which will make the children love Christ and want to follow His teachings. The spirit in the school is fine.

If you could hear the pupils as they ride the new see-saw, as they play badminton in the evenings, as they begin to come to school more than an hour before time for school to take up, as they recite in class, as they take part in Girl Guide meetings, I am sure you would feel as I do that this school is a blessing to the children of this town. All races play and study together and surely they learn to love each other in such a way that they can never have race prejudice.

Rangoon

Rangoon is chronologically the first station of our Mission, where Judson began the work and spent several years of his youth here, as it is now the centre of several large institutions vital to our work. Following the Judsons and after some interval of years when little work was done here among the Burmans, there have been many missionary families who have given their time to Burmese work, and in addition there have been several single lady missionaries who successively have given special attention to evangelistic work among women. Since 1933 when the writer of these notes and his wife were in charge of the field work centering in Rangoon there has been no family stationed here. A single lady missionary, with the help of a field committee of indigenous leaders, has given what supervision the work has received. Miss Dorothy Rich is the present lady missionary.

The Lanmadaw Baptist Church of Rangoon is the largest church among our Burmese Baptists and is a vigorous and progressive church under the leadership of its pastor, U Maung Gale. Closely connected with this church is the Lanmadaw Middle School.

About a mile away is Cushing High School, under Mrs. Josif's supervision and mine. While historically this school is the beginning of "Baptist College" (now Judson College) which developed as a central educational institution for all races, the composition of its student body is largely Burmese and may well be mentioned at this place. Of special importance is the fact that during the past year the first two young men trained in the Manual Arts Department of this school, established three years ago, have gone out and have become teachers in other schools. The Cushing Church is the centre for the religious activities on the compound. Recently six boys were baptised in the Memorial Chapel and received into the fellowship of this church, including Paul and Donald Josif. While the majority of the 600 school pupils are Burmese, there is a good number

Karen and Chinese pupils, as well a few others.

A mile farther out from Cushing h School is our Kemmendine ls' High School, now in charge of s Mary Laughlin. For years this ool has stood in the forefront of girls' schools and continues to ntain high educational and Chris- standards. A church is connect- with the school.

Out in the district surrounding goon there are about seven or nt other Burmese churches, the ngest of which is at Insein, a rb of Rangoon. It is among e village churches and other vil- centres that a missionary's rts are most needed and most tful. The following account writ- by MISS RICH gives some idea of type of work and of ways and hods carried on in these rural res. She sees and reports many e things with the vividness natu- in a first term missionary:—

Illness kept me inactive during the t six months of the year, hence e is nothing to report for that od that would be of interest to rs. I am grateful for the lessons arned in that period, and for res- tion to health. I was happy to be to help the Bible women plan r work. They conducted four ly Vacation Bible Schools between ruary and May.

During the rainy season language ly was my chief occupation, al- gh there was also time for church ices, women's meetings, prayer tings, numerous committee meet- , some calling in hospitals and es, and one village trip. Trying each a weekly Bible class in Bur- e proved more difficult than lan- ge study, and also took more paration.

ter a written language examination elebrated my release from bondage a village trip, followed by Con- tion at Henzada. My first night in a village in the Rangoon Field was quite different from the first night spent in a village in the Mandalay area. Here we enjoyed the hospitality and co-operation and home of the village *thugyi*. There the house in which we stayed had been used to store paddy. Half an hour after retiring the rats came out in full force, running up and down the mat walls, round and round my bed — scolding and chattering with vim and vigor. Before the night ended thieves broke in and stole most of our food supplies, and took the cook's blanket and clothes away while he slept.

In the last two months of the year seven other village trips were made, most of them in connection with Christmas programs and celebrations. Our earliest Christmas visit was to Kokozu, the week-end of the eighth of December. Saturday we spent in preparation there. The school children were taught Christmas songs for their part of the program. It was difficult to do much calling since most of the people were out in the fields planting paddy. They were very late, as it is time to harvest in other places. That village is on the banks of the Irrawaddy river and is covered with several feet of water during the rainy season. It is also in that section where there are so many mosquitoes that the oxen and cows are put under mosquito nets at night; Sunday there was early morning service at seven, morning service at ten-thirty after "morning rice," that service followed by Communion, and the Christmas program about five in the afternoon. As soon as the morning service was over, about a dozen adults took a sampan across the river. I put on old shoes, since I had been warned that walking would be difficult. We walked several miles across the paddy fields, with plenty of mud and water in places. By that I mean that we waded through water and mud up to our

knees. As we drew near the house, more like a shack out in the middle of the fields, there was so much water that two little boats came out to meet us and we were poled the rest of the way. It was a Thanksgiving meeting, and we were called in to help rejoice over the harvest. After the service refreshments were served, little round sweet balls of rice paste in thick jaggery syrup with cocoanut on top, about as indigestible as it sounds. The return trip was equally muddy, and we arrived back at Kokozu with barely time enough to change our clothes and go to church. The little wooden church built on posts was filled with eager, excited children. I don't know how long they had been waiting, but their eyes sparkled with anticipation. Our program included Christmas carols, prayer, Scripture read by me, a talk by Ma Paung, and the Christmas story re-told by Ma Chit. Gifts were distributed, and all were happy.

Visits to non-Christian villages vary, depending upon our means of introduction. Sometimes we are personally escorted to homes, as we were at Dagout, where some older girls had met the Bible women in a Daily Vacation Bible School held in a nearby village during the hot season. At Myochaung our introduction was more formal. The Christian thugyi of Okshiton escorted us to the village on the river bank. It is a village of about a hundred houses, and suffered considerable loss during the flood. We could still see the mud marks on the tree trunks, showing how high the water reached. Several from the village accompanied us across the fields in the noontime sun. At the edge of the village one man obtained two chairs from a rice mill. Such a dramatic scene greeted us when we entered the village. Most of the people were gathered under the shade of several large trees in the center of the village. A huge pile of rice was spread out on some pieces of heavy sacking. Two men were busy measuring out the rice in small baskets, with such exactness that sticks were used to level off the tops. A man seated on a nearby verandah called out the name of some village, and the number of people in that village. Then the one called stepped forward with longyi tied together at one end in lieu of a bag, and received his portion of rice. The people had lost all of their food, and were being supplied with rice from relief funds collected in other parts of Burma, and from the Government.

The people, many of whom wore only longyis, gazed in amazement when we arrived. Several rushed out to collect most of the chairs in the village, so we were quite well supplied. When the rice was apportioned and men went after more bags the *thugyi* introduced us, and Ma Chit told a story. It was intended for the children, but the adults were equally interested. Later we walked through the village and stopped in one quite large house where we were served tea. In only a few minutes I counted sixty people, half of whom were adults, who had gathered out of curiosity. First the children were taught a chorus, but many were too shy to learn it. One boy showed that he could read by reading a story from one of the Gospels. Ma Chit helped him, then retold the story. When she finished Ma Paung preached to the adults and distributed some Gospels and tracts to those who could read and were willing to read them.

Okshitkon was the best opportunity we had for contacting non-Christian Burmans. The Bible women stayed there for Christmas. Villagers from surrounding Burman and Karen villages were invited in for Christmas day. Over a thousand were fed *mohinga*, and remained for the open air meeting afterwards. It gave them a fine opportunity to hear what

e celebrate Christmas, why Christ ame, and the differences between hristianity and Buddhism. It also eant many new contacts with other illages, and invitations to visit them. he Burmans have been invited in ast years, but this is the first time ie service was conducted in Burese so they could understand.

I have collected a host of impresions from our various visits. Most f the time we had fine co-operation rom the villagers. The few disapointments were more than offset by ie many surprises. Each village has s own personality. Kokozu's theme ong should be instead of "There's ne more river to cross," "There's ne more bridge to cross." It has a etwork of small streams in from the iver, and there are bridges between lmost all the houses—usually a single lippery bamboo pole with something or a hand rail. I won't lengthen my eport further by comments on each illage.

We are eagerly looking forward to wonderful year ahead, and need our continued prayers.

honze.

Thonze has already been mentioned s the station where Mr. and Mrs. atta are located, about half-way etween Rangoon and Prome, as as the fact that they give some upervision to the evangelistic work n the Prome field. Between their ome and the farthest point at Prome iere are two or three other important entres which receive some ministraon from these senior missionaries ho have concentrated their life's ffort, for the most part, in their honze field with successful results n the building up of the Christian fe in individuals and churches. hey have built up also the Girls' chool at Thonze and have helped upervise the schools at Okkan and igon. I regret there is no special eport from the Lattas to reproduce ere, but they are no doubt too busy doing the good work to stop and write about it.

Pegu.

Pegu takes us away from the delta as well as from the lower valley of the Irrawaddy and on a start towards Mandalay and central Burma. Mr. and Mrs. Parish have spent a lifetime of very fruitful efforts in this field and will complete their labours in Burma with their retirement in another year. From all signs at present, it seems certain that when they leave there will be another "vacancy" for which no missionary will be available. The following brief statement is taken from MR. PARISH'S report, and indicates that while he is a missionary to the Burmans there are other racial groups to whom he and his helpers minister:—

Enclosed find my report for the Work of the Pegu Burman Mixed field for the last year. There is nothing out of the ordinary to report however. The usual work was done. There are seven churches organized into our local Association. Every one of the seven is a mixed church, that is, it has Burmans, Karens and Chins, Some of them two, and some all three, and in at least three there are Indian members. So to separate the Chins off by themselves is an impossible task. The statistics I have are those reported to the Association last March, except that the baptisms are for the year just closing. As the churches reported only the total membership it is not possible to report the number of men and women separately. Aside from the Pegu and Daiku churches, which I report separately they are not very strong financially. Mostly they are weak jungle churches that plan and lead their own worship. But all except Daiku have a place of worship that is reported as a church building. In Daiku they meet at a different home each Sunday, and take turns leading

the services. One of the smaller jungle churches has built a new building for school and worship during the the past year. Three of them maintain a free day school but I have nothing to do with them.

There is one other comment necessary: At Tongyi, between Pegu and Rangoon on the railway there is a small Telegu church. They have always been connected with the Rangoon Indian work. But for several years there has been no one to care for them, and as they are very poor they have been left to themselves. Our Burman pastor, Saya U Tha Aung has been going there sometimes for two years holding Communion Services with them. During the rains he baptized some candidates. As it is likely that these will not get into any other report I am reporting them as a separate item. I have no other statistics from there.

Closely associated with Mr. Parish in this work has been Miss Mary L. Parish, in charge of the school. She spent the first few years of her missionary service in Mandalay and afterwards joined her brother at Pegu, where she has been since. A brief report from her follows:—

The year 1939 in our school was fairly satisfactory. The enrolment was a little smaller than in the previous year. We had an average of 216 on the rolls, with a staff of nine Christian teachers. The outside activities of the teachers on Sunday mornings, were in the "Home" Sunday School and in outside groups of which we have four.

One boy of Standard VI was baptised. This lad, a Tamil, had considerable opposition at home and was held back for several months before he was allowed to be baptized. He won out by buying a Gospel and reading it to his folks at home. His mother and grandmother eventually gave their consent to his doing as he pleased; and his Hindoo father became so interested that he attended the boy's baptism and has been attending the Sunday School and Church services more or less ever since.

Toungoo.

Toungoo follows Pegu up the railway line to the north, as one of our stations. Mr. and Mrs. L. B. Rogers completed their life service here a few months ago and retired, having given the whole of their life in this field. No missionary family was available to take their place, but the work was taken in charge by Miss Inez Crain. She gives special attention to the Bixby School, a thriving growing school, but also helps and advises the Burmese leaders of the church.

Pyinmana.

Pyinmana receives closer attention as the location of our School of Agriculture, but before this school existed it was an important centre of our work, evangelistic and educational. This work still continues largely under indigenous leadership, especially the high school in charge of a Burman Christian. Mr. Case, with the help of the other workers at the School of Agriculture, is doing much to promote evangelism and Christian growth among the Christians and churches of this field.

Meiktila.

Meiktila is one of the stations deprived of the help of a missionary several years ago. Saya U Ba, who for forty years was in Cushing High School much of the time as its headmaster has been the leader of the Christian group in this field during the past three years. He and his wife have done much to carry on the work in the school and churches of the field.

Mandalay.

Mandalay has been and still is an important centre of our work. Two large high schools, one for boys

Kelly High School), and one for rls, represent our educational effort, e former under a Burman Principal, id the latter in charge of Misses lice Thayer and Lucy Wiatt. Forerly there was a missionary family charge of evangelistic work but is has not been the case for some ars. Misses Marion Reifsneider id Dorothy Wiley are looking after e evangelistic work, with special tention to women and children. The ost recent development in this work as been the social and religious ntre organised by Miss Wiley in e down-town part of the city, where ligious and social needs of children id young people of the neighbourod, especially Anglo-Burman chilen, are being met by a program veloped during the past year.

aymyo.

Maymyo has been listed as a Burese station, though in fact it is a smopolitan centre, where work is ing carried on by our people in veral languages, and much of it is osely interrelated, as will be seen om the following brief report from iss Laura Johnson. Two instituns located at Maymyo serve our ole Baptist enterprise and Mission. ie Home Arts School prepares girls r home and community leadership, well as trains them in certain spel interests, such as music, etc., and e Shirk Memorial Rest House rves as a welcome haven in this l station for our missionaries, as ll as missionaries of other Misns, when they need rest and recreaon. One other institution centred at aymyo deserves special mention en though it does not run all the ar around, namely the Maymyo ble Assembly, which for about rty or more years has been a rsonal centre of Christian training d inspiration to our youth, as well the youth of other Churches.

Miss Johnson's report mentions er activities:—

Girls' School — Maymyo.

The school has had three Superintendents during the past Calendar year. Miss Smith left for her work in Swatow in April and Miss Wiley opened up the New Year's work in May and since the middle of June I have again had the joy of being here. The Anglo-Vernacular School continues to have a good enrolment, a large percentage being boys. The Home Arts enrolment is small this year. The Committee appointed by the Reference Committee have decided to try a one-year course for Tenth Standard girls for the year 1940-41. If several with Fifth Standard qualifications apply, a beginning class in the three-year course will be started also.

Calvary Baptist Church — Maymyo.

The work of the various branches has been carried on although there has not been a missionary pastor to supervise since Rev. Allen left in June. The Church has been favoured in having the English Methodist Missionaries ready to preach on Sunday evenings. Saya Ko Ko Gyi of the Burmese Church, Saya Ba Ogh retired, and Pastor Peter of the Indian Church have faithfully given their services that this work might advance. The Birthdated Calendar for 1940 has helped to make us feel as one big Church. The entire community is awaiting with much anticipation the arrival of Miss Craft who brings with her Rev. and Mrs. Lawrence Kelly for our Maymyo Church. A genuine welcome awaits them.

The work in places above Maymyo as Lashio, Hsipaw, Namtu, and the Lisu villages has been visited by the senior deacon of the English-Church and by others. The reports brought back are very encouraging. Hsipaw has a building under construction, Namtu has an evangelist working among the hundreds of Chinese in

that community, and Lashio Church is growing in keeping with the rapid growth of Lashio town. The Lisus rejoice with genuine hospitality whenever it is possible for one from here to visit them. Continue to pray for all these believers — our brothers and sisters in Christ.

Tavoy.

Tavoy is neither in the delta nor in central Burma but is found in what is known as the Tenasserim division, stretching south from Moulmein, like the tail to the kite that is Burma. Mr. and Mrs. Streeter have given nearly a life-time to the work at Tavoy, but during the past year they were also asked to give special service to the churches and Christians living in parts of Upper Burma where we have had no missionary families to help the work. Due to the special wetness of Tavoy during the rainy season, as well as the special dryness of Upper Burma during the same season it was feasible for them to spend about half of their time in each of the two regions. Churches and individuals in some of the places mentioned above have received their ministrations, as well as those in Myingyan, Magwe, and other places. The following report from Mr. Streeter should be read with the above facts in mind:—

For the first time in the past twenty-nine years the year 1939 records for the Tavoy Burman Missionaries the most varied and eventful series of experiences of their service in Burma.

Wanderings:

Due to the furlough of the Mon missionaries on the one hand, and to the serious lack of mission families in the fields of the Aungbinle Association of Burman churches in Upper Burma on the other hand, we have served from Mergui on the south to Myingyan, Shwebo, Mandalay and Taunggyi on the north.

The New Year found us at Chaungzone, opposite Moulmein, concluding our annual Tennasserim Burman Association. Early in February, together with the Cummings and Miss Maxville, we attended the Mon Association at Yekyaw in the northern section of the Tavoy District; and there took over the temporary charge of the work of Mon missionaries.

February 15th and the following three weeks found us at Mergui — 155 miles to the south — ministering to Europeans, Indians, Chinese, Burmese and Karens. Of whatever race or tongue there seems to be an often-unexpressed hungering for God. But the hot season being finished, and May twice brightened by the chimes of wedding bells, on June 1st we left on our Upper Burma wanderings just as our new pastor, Saya U Than Pe coming by boat, began his labours at Tavoy.

Three weeks among the Mon Christians revealed their varied needs and rugged simplicity as sincere and heroic followers of our Common Master. The first week of July opened before us such stations of fellowship and service as Pegu, Nyaungleben, Toungoo, Pyinmana, Yamethin, Meiktila, and Mandalay in which latter place we spent about a month, as usual, in the homes of the Baptist members. A few days of August were spent at Sagaing and Shwebo, followed by a sally into Shanland — Kalaw and Taunggyi — during the first half of September whence we returned to Pyinmana to assist in their Annual Institute.

Since, however, there were two weeks or more prior to the All-Burma Baptist Convention at Henzada, we were glad to meet the call to visit the churches of Taungdwingyi, Magwe, Yenangyaung, and Myingyan. Our faithful Ford car which had brought us by ferry and train, as well as over many and varied types of roads, pulled us through ruts *enroute* over Mt

pa, with only one leaf of our front ing broken, until on November 2nd, the same conveyance we safely ched the Burman Mission com- nd at Tavoy again — grateful, eed, that He was with us to the l.

ork: —

Needless to say, a brief summary e this can only indicate the main es of work which characterized s past year of service. Besides inite evangelistic effort among ious peoples, we stressed the vital d of personal and family prayer. our Christian Workers Classes, alty to God's Word, and to Christ individual witnessing for Him, s persistently and earnestly empha- ed.

Almost heart-breaking at times re the conditions in which we nd groups of unorganized Chris- ns, often without a pastor, strug- ng in their weakness, in a very servant and critical non-Christian vironment. To such our sympathies l efforts were especially given. But the many interesting and enheartening experiences, I will relate a few:—) One bright Sunday, beside the at Maungmagan, how delightful was to a small company of Chris- ns to witness two Burmese girls d three Burmese boys — all of nool age — acknowledge Christ in ptism, followed by a Telugu cook, ose duties there permitted him also follow his Lord in baptism. (2) the second Vacation Bible School Tavoy, Mrs. Streeter, as examiner, t only was highly pleased with the rk and spirit of the fifty or more ldren who had remained to the end. t tells how naturally *a young Buddist boy* got up and offered a short ayer in Jesus' name before them . (3) Or again, when we became bit discouraged concerning the lapse family worship among Christians, w hopeful was the sight of three children, in the home of one of our leaders, according to their regular plan, conducting family worship with childlike faith and earnestness, after much time in careful preparation. (4) Never can we forget a young woman — a former pupil at Kemmendine Girls' School — who, after being discouraged by Christians in her love for a Buddhist young man, after taking him according to the Buddhist custom was expelled from the local church several years before, was so appreciative of our visit and desire to help her, that according to her promise, came to the evening service which we held, and brought her Buddhist husband, too. Who can truly evaluate the true worth of our Christian schools. We shall certainly do our best for her on our next visit. (5) On Christmas eve we had heard of two groups of carol singers that would visit us before dawn. But what was our surprise to hear at about dusk a group of very small carollers, who, like their older brothers and sisters, were anxious to go about to sing and perhaps get a few pice in return. The next day we learned that they actually received over Rs. 4, or about 1.50 dollars. Although they would naturally wish to spend the money on Christmas sweets and cakes, they, of their own free will and in the spirit of the Christ-child, decided to buy a warm blanket for one of our Burman Christians who is a leper.

Special Summary of Five Months away from Tavoy.

(1) Calls from House to House 397;
(2) Meetings held .. 122;
(3) School Assembly talks .. 31;
(4) Special Interviews, pupils etc. .. 42.

Moulmein.

Moulmein is the last station mentioned here under Burmese work, but it is by no means the least. In point of historical importance, as well as continuity of work, it stands out among

our stations. It is where Judson spent the most fruitful years of his life, and it has continued as a large centre of our mission work from the time it was opened. In special relation to our Burmese work stand Judson Boys' High School and Morton Lane Girls' School; other institutions, such as the E. M. M. Hospital, the Orphanage and the Leper Asylum, touch this work as much as, if not more than, any other work we have there. The two schools have made a very prominent place for themselves, not only in our own educational program, but in the whole field of education in Burma. For our own work they have been the training ground for some of our most fruitful leaders in the life of the Church and of the Kingdom of God. The Burmese Church is under the leadership of the venerable Saya Ah Syoo, who though now ripe in years continues to serve and inspire his people.

The Burma Baptist Missionary Society.

Again and again, in the above paragraphs, reference was made to indigenous leadership in schools and churches. There has been great increase in the measure of responsibility that has been shifted to the shoulders of Burmese leaders, whether individuals, committees, etc., during the past few years. It was inevitable that this should be the case in the natural course of events, but the process was speeded up by the fact that missionaries could not be sent out to take the places of all who have gone into retirement. While in the long run this circumstance may prove to be a blessing it is also true that it has also brought Burmese leaders face to face with many and serious problems. The spirit in which so many have faced these problems and the devotion they have given to the work are commendable.

For many years this leadership has expressed itself through the Burma Baptist Missionary Society, an indigenous organization. This society has been responsible for special work in Myingyan and Magwe and other places for many years. At Magwe just recently a new church building was dedicated. The work and fruits resulting from it in that place have been the concern and credit of this society.

During the year under review there has been put into practical operation the new Constitution of the above society, under which all work among Burmans has become the responsibility of this organization. Missionaries engaged in work among Burmans or in general institutions, such as the College, have become members of this organization. A limited number of missionaries are members of the Committee of Management, on which however, the large majority of members are Burmans. It is the prayer and hope of all, that the progress and work among Burmans may be assured and speeded up, through this closer co-operation of the "younger churches" and representatives of the "older" churches.

This section of the report may be closed with an excerpt from the report of U SHWE HMAN, Field Secretary of the B.B.M.S.

It can be said that the tone of the churches has improved somewhat. It is encouraging to observe certain churches working unitedly and smoothly for their own improvement and for the advancement of the Kingdom in Burma. The Youth Movement is doing a lot of good in these churches and it should be encouraged everywhere.

The fact that the majority of the younger generation of the Christian families is getting estranged from the church is rather disquieting: this might be the result of the half-hearted way in which some of the parents

guardians worshipped their God performed their duties towards ir churches. The member-register most churches is not kept up to e and the real number of church mbers cannot be known. The ures appearing in the Associations l Convention reports are not al- ys reliable. We must put our use in order first before we can ject to extend the Kingdom of rist in other places of Burma.

This question was also considered the Managing Committee meeting 10th September, when the services Mr. and Mrs. Streeter for four nths in Upper Burma, were highly oken of. Because of their whole- rted good work the necessity for Missionary family in Upper Burma s more keenly felt. So it was cided to make an urgent request to Home Board to send out a Mis- nary family for Upper Burma, ough the annual Conference to be d at Henzada. When the question ne up, the vote on it in the affirma- e was unanimous.

It is becoming more and more in now as the number of mission- es is being depleted, that the Mis- nary's place in Burma is not so ch in the Field, himself preaching gospel. His place is to live in se touch with the indigenous rkers, inspiring, guiding, teaching d helping them to organise the re- rces obtainable for the advance- nt of the work. The unemploy- nt question seems to be more acute ong the Burman Christian families n Karen Christian and non- ristian Burman families, because, atively, there have been larger mbers of Burman Christians, who n their living as preachers, chers, clerks, Government officials d so on. The missionary should able to understand this position d sympathise with the people dur- this transition period and help them improve their economic life also. These remarks, I think, will indicate the kind of missionary the Burma Christians want. Such a missionary is urgently needed for Upper Burma and on behalf of the B.B.M.S. Conference sitting at Henzada, I appeal to you to kindly see your way to comply with the urgent request of Upper Burma.

II

WORK AMONG THE KARENS.

Judson was not only responsible for beginning the work among the Burmans but was also the first to lead a Karen to Christ, when he befriended the outlaw Ko Tha Byu and gave him the chance to learn of Christ as a member of his own household. The real work of spreading the Gospel among the Karen people was undertaken by other missionaries, some of whom were followed by their own children and their children as missionaries. Dr. Gordon Seagrave and his two sisters, Grace and Rachel, are among us to-day as the fourth generation of some of the first missionaries among the Karens.

The growth, not only in numbers but in the assumption of responsibility and self-support, of our Karen Christians, has long been well-known in the annals of missions in the modern world. About 70,000 Church members, with a total constituency of adherents of about a quarter of a million, worship in about 1000 churches scattered over the delta, plains, and mountain ranges of the southern part of Burma. Karen preachers in turn became missionaries to the more backward people of the hills and mountains of northern Burma, some of whom are still among the honoured leaders of these youngest of Christian brethren but who are gradually giving way to the leadership of men now raised up from among these converts of yesterday. The story of the

spread of the Gospel among all these hill people who have so much in common is one of romance in the missionary enterprise.

With the spread of the Gospel has gone the enlightenment of education. In the case of the Karens, as in that of the other hill people whom Karens helped evangelise, "books," as well as the "Book," was brought to them by missionaries who reduced the language to writing. Schools were established and to-day some 700 schools are found in Karen Christian villages and communities, the existence of which is possible largely through their own efforts. Some of our largest central or station schools are supported and directed entirely by Karens, with local grants but no American money.

The number of missionaries among Karens has also been much reduced in recent years and the reduction is bound to increase. Due to the larger numbers and to the leadership developed among the Karens it might be thought that they could get along from now on without missionaries. However, the Karens are very anxious for continued missionary co-operation, especially in strategic work and places where the higher training of missionaries is of special value.

The following paragraphs give only too brief an account of the work among the Karens during the past year; no reports were received from some stations, but what is described here can be taken as largely representing other Karen stations from which no direct information is given here.

Moulmein.

Moulmein is the place where the first Karen, Ko Tha Byu, heard the Gospel for the first time. A large field, with both Pwo and Sgaw churches, has had the help of a missionary family for years, but with the retirement of Mr. and Mrs. Weeks a few months ago no immediate hope is left that another family can be sen there soon. Miss Cecilia Johnson however, is giving the churches muc help in many ways, in addition to he work in the high school, of which Karen, Thra Po Win, is the hea The following account from Mis Johnson's pen shows how busy she and is an example of the many activ ities that fall to the lot of many mis sionaries as advisers and helpe to-day:—

I came to work in this field abou eighteen months ago. I have bee interested in learning something abou its history. I will share some of thi story with you.

History of the School.

It was established in 1843 in th eastern part of Moulmein. Th school compound covers many acre of land, but many parts of it are ver low and are under water about ha the year. When the school firs began all the teachers were mission aries. Many Karens came to study They wanted to be able to read an write, believing that their lost boo had been brought back to them b their white brother. They were fre to come to school, because they wer under the English who had annexe Lower Burma in 1826. Most of th pupils of the school were men an women. At that time there were n roads or steamers; travelling fro one place to another was very diff cult. Pupils walked many miles t come to school. Some of the village were one hundred miles from th school, but the pupils were willing t come to school on foot. Under thos circumstances it is not surprising tha not many children could come. Th pupils studied earnestly. Some mad very good progress, while other were very slow and dull. Those wh made good progress were late employed as teachers. Many of ther became teachers and pastors in th villages.

As time went on, transportation cilities improved: good roads were ade, railways were constructed, and eam launches plied in all the large eeks of Burma. Moulmein is uated at the mouth of several eeks, therefore many villages can reached in this way. Consequent- many young people came to study the town school.

The school began as a Primary hool and continued to be so for ny years. The English govern- nt encouraged the people to study, d many schools were established. the course of time the school was sed to a Middle School; and was ised to a High School only a few ars ago.

When the missionaries first started e school, the Mission Society paid expenses, the purchase of the land, e cost of the buildings, equipment . At that time the Karens were ry poor, and had just been released m the despotic rule of the Burmese g. The time came when the gov- nment began to grant aid to the hools under private management, if ey were registered. The grants in- eased steadily, and just before the orld War 1914-18, schools receiv- large sums of money in the form Maintenance Grants, Boarding ants, Equipment Grants, Sloyd ants, etc. At the same time the untry was prosperous, trade urished. The Karens contributed wards the maintenance of the hool; they erected several buildings the compound. They agreed to ild a large school building costing out Rs. 300,000, and this amount as to be collected within seven ars. Then suddenly after the war, me the depression, and this plan d to be abandoned. Instead of a ge building, a High School build- g costing Rs. 60,000 was erected. t present the school receives from vernment a Maintenance Grant and small grant towards equipment. The contributions from the churches are very small for the majority of the people are very poor. The main buildings on the compound at present are: — an old school building erected about seventy years ago, the new High School building, two missionary bungalows (one of these is now being used by the unmarried lady teachers of the school), a girls' dormitory, a boys' dormitory, four teachers' houses, a small school hospital two stories high, for the boys (there being two small rooms in each story to make segregation possible). The girls have a large sick room connected with their dormitory but separated from it by a small veranda.

At first only Christian Karens were admitted. The Karens who were Buddhists at that time were not interested in education. But this is no longer true. A large number of our pupils to-day come from Buddhist homes. At first only children from Karen homes were received. A few years ago this ruling was changed. To-day there are pupils from Burmese and Indian homes in the school. But as a rule we have only, Karens in the boarding department.

The enrolment at present is:—
Boys — 253, Girls — 105, Total 358.
Boarders: Boys — 135, Girls — 79, Total — 214.
Christians: Boys — 124, Girls — 87, Total 211.
Non-Christians: Boys — 129, Girls — 18, Total 147.

In the early years of the school, practically all the pupils accepted Christ as their Saviour and were baptized before they left the school. During recent years many Buddhist children have finished the course and left without becoming Christians.

Three concerts have been given. The first one was given on the night of October 7th. The first half of the program consisted of miscellaneous items; the second half was an operetta called "The Land of Never End."

The purpose of this concert was to raise money for our science equipment fund. We cleared seven hundred rupees. The children did well. The wife of one of our officials wrote: "I really feel I must write to tell you once again how very much we enjoyed your school concert to-night. We were absolutely charmed with every item, the natural way the children acted, and last, but not least, the colorful costumes which must have been a tremendous lot of work in themselves. My husband and I would like to add our appreciation to that of so many others and to thank all who helped to make the evening so successful and enjoyable."

The second concert was given in connection with our annual prize distribution. It was held on October 19th at the close of the pastors' class. The members of this class contributed some amusing items.

The third concert was given on December 22nd. The pageant was the most difficult I had ever tried to carry out, but in the end those who took part caught the spirit of it, and gave a fine interpretation of the Christmas story. Our hall was crowded, and a large number of thos present were Buddhists. We raise Rs. 112-11-0 for the Orphanage du ing the Christmas season.

The Annual Pastors' Class.

This is called "Pastors' Class," bu any Christian who can find time t come is welcome. Bible women an village teachers often attend. Th class was held from October 9th t 19th inclusive. Between sevent and eighty came in. Subscription are made by the folks in town fc their entertainment: a man is engage

THE CAST IN THE OPERETTA "THE LAND OF NEVER END"

to do the cooking and they eat t gether in the dining room of the girl dormitory. They sleep in the hom of the teachers and their friend They do not mind sleeping ten more in a small room. They get he and inspiration from their study t gether, but I believe that they get much encouragement and enthusias for their task in their fellowship t gether. I taught "Isaiah" one ho a day. I had mimeographed all m notes in Karen for them. Miss Gra Maine gave them a course in Rel gious Education. She was not ver well at that time, but neither she n

one else had the slightest idea within less than two months of close of that class, she would be ed Home. She did a great deal for ma during her few years in the ntry and her Home-going has ıkened our missionary staff very ch.

Happy Birthday.

Yesterday I passed another birth-. I used to think that when I ame as old as I am, I would feel idedly old. But I do not feel any er than I did years ago. I am nkful for the health and strength ich I have had and still enjoy, for many friends who have come into life and for the great joy which I l in the service for my Master. I s awakened by a group of girls ging several appropriate hymns side my bed-room window. While vas dressing a group came singing usual "Happy Birthday" song. nen I came out of my room I found beautiful bouquet of white roses m the High School girls on the le, and two parcels from the chers, one contained a silver tea-ainer, the other six beautiful blue silk cushion covers — dark blue background on which flowers and birds are embroidered in golden coloured silk thread (Chinese work). Greetings, gifts of eggs, fruit, etc. came in throughout the day. The single lady missionaries had celebrated the day with a dinner and games the night before at Morton Lane. The birthday remembrance which surprised me most came from the teachers of our school at Pyapon where I had spent my last term of service. It consisted of a small suit-case equipped with everything needed for a picnic lunch. We usually carry our food with us when we go by train or launch, so it will be very useful. How did I spend the day? After chota I baked three loaf cakes for school sports day, supervised the work of two coolies whom I had employed for a special cleaning job, interviewed a number of people, one of whom wanted me to write to the D.S.P. (District Supt. of Police) asking him to give a whole days' leave to all the Karens in the Civil and Military police to spend the Karen New Year on this compound. In the afternoon I received a favourable reply to this request. At

REFRESHMENT TIME ON SPORTS DAY — A.B.M. KAREN HIGH SCHOOL, MOULMEIN

eleven o'clock I had breakfast with Misses Good, Tufts and Hunt at our A. B. M. English Girls' High School. On my way home from there I did some shopping. When I reached home there were more than twenty people waiting for me. They wanted spectacles. Half of these folks were pongyis (Buddhist priests). Therefore, most of the afternoon was spent with them. Fourteen of them found glasses which they believed suited them. I had copies of the Gospel of John distributed among them. Most of them asked if they might take a copy home with them. My supply of glasses is getting low. I hope friends will continue to collect cast off glasses and send them to me. The fewer I have on hand, the less likely I am able to fit those who come.

"White Cross" Supplies.

I want to send a very special "Thank You" at this time to all who have had a part in sending me "White Cross" parcels. I want to assure you of the fact that they help us a great deal in the work. There are about 150 pastors, village teachers, Bible women and evangelists who look to me for supplies to help them in their work. Then the Mizpah Hall School of Moulmein as well as this large Karen School depend on you through me to make possible their annual Christmas tree. The Mizpah Hall School is for Indians. When Rev. and Mrs. Weeks left last April, I had to take over the general supervision of this school as well as the evangelistic work of the Moulmein Karen field.

The Work in the District.

As I have regular work in the school, I can not leave town very often. The pastors, teachers and others realize this, so they come to town to talk over the work with me. I depend on two Karen leaders, Thra Arthur Shwe Taw and Thra Joseph Pawmlaw to do most of the visiting in the villages. I send out monthly letters to each pastor, teacher and worker. They average six foolscap sheets and contain material of various kinds to help them. I spent Christmas day at a village which is forty-three miles from Moulmein.

Tavoy.

Tavoy became of importance in the beginnings of work among the Karens through the fact that Ko Tha Byu, the first convert among Karens, was baptized there in 1828. Mr. and Mrs. Sutton have been the missionaries among Karens in this field since 1920. Mr. Sutton's report, which follows, is so full and interesting that there is no need to lengthen these notes:—

Tavoy and Mergui districts are, if Burma is represented by a kite, the tail of Burma, the end of Burma before it runs into Siam at its most western border. These two districts have hardly been "discovered" by the outside world and comparatively few visitors call in here. When rumors were afloat that Japan may be planning a thrust at Burma *via* Siam, the military authorities rediscovered this forgotten and lower section of Burma, and a road already open for traffic was made modern by the construction of three large bridges. Visitors will be able to confirm what missionaries have long known, and their "Tavoy field" will welcome them to see the wonders of nature that are in this part of God's world. Ride thirty-five miles out of Tavoy and see the junction of the Ban Chaung and the Kamaung Thwe rivers to form the Tenasserim which flows east and then south to its mouth at Mergui. The clear, cool water drops as the hot season comes on to heat the dazzling sands along the banks of the river, while overhead the clouds pass by under the tropical sun. Beyond is a kind of no man's land which is being subdued by the pioneers among the Karens who ven-

ure into this large area to build new homes and start little Christian villages. In log hewn canoes they slip away downstream, lost in the silence of the jungle and out of touch with the modern life to match their wits and their courage in the struggle with nature for existence and against wild beasts whose domain they have entered without consent.

It was down the Tenasserim that Ko Tha Byu paddled his canoe over a century ago to search for jungle Karens to whom he preached the evangelistic workers, for the year under review, and some of them are shown in the picture of our Pastors' Class, reproduced here. They live in many localities, a few live on the islands of the sea and know about the life of those who go down unto the deep, some live along the rivers and hear the news from all the river ports, some inhabit the plains and follow the cart tracks to the headquarter towns, and others live in the hills suspicious of the outsider, but they all know Jesus as their Saviour and commend Him to

OUR PASTORS' CLASS IN TAVOY

gospel and opened a little school for them at Singu which is still a Baptist outpost with its church and school carrying on though its original school and church building have long since perished for they were built out of jungle building materials which do not last for many years. The Baptist heritage is more permanent and lives in the lives of the present day Karens. Once Ko Tha Byu was the whole "native force" in the Tavoy district but we report more than sixty Karens, ordained pastors and other their neighbours. Half the story has not been told and they come together to study and learn more from their Bible and experiences which they have had as Baptist pastors in the Karen villages.

The missionaries, the teachers and pupils from the Tavoy School have a part in Christian teaching and preaching when they tour the jungle, such as a trip to the Myitta Baptist Church, in addition to the work that they do in Tavoy. By the grace of God and the succession of missionaries and

Karen pastors, Myitta Baptist Church is one of the best of fifty churches instead of being one of the two or three churches of the early years of missionary work in and around Tavoy. At our last Tavoy - Mergui Karen Baptist Association two former Tavoy School boys of other years, graduates of the Karen Theological Seminary, and pastors of two Karen Baptist village churches offered themselves as candidates for Ordination. With delegates of the Association acting as the Council of Ordination, evangelist offered the Ordainin Prayer. The newly ordained pasto were presented with a Karen Bib each by the missionaries. It is th prayer of all of us that God will u these young ordained pastors wide and usefully as they carry on the r sponsibilities which the older pasto who have served faithfully their da and generation, must hand on them.

In January 1939 it was my jo to baptize nine new members the Tavoy river at Zinba, in

KAREN BAPTIST ORDINATION SERVICE

Thra Maung Ni and Thra Kan Bee presented the statements of their Christian experience, their call to the ministry, and their theological beliefs. After a satisfactory and comprehensive examination the Council voted unanimously to accept them as candidates for Ordination. The Ordination Service was held on a Sunday morning in the *mandat*. The various parts in the service were taken by the other ordained pastors and the missionary present and the picture above shows the candidates kneeling while Thra Shwe Yaw, general Karen

the fellowship of their Lord an Master Jesus. Similar services co ducted by Thra Shwe Yaw and othe ordained Karen pastors in man jungle Karen villages account for th other new members who were adde to the churches throughout the yea 182 in all. Few places are lovelie for the baptismal service than i these clear, sparkling streams, wher living water flows from the bounty c God unto the children of men.

The churches survive and flou rish not only on account of the ne members, but by the support of th

yal Christian families who from eneration to generation carry on ie work. Such a Karen Baptist mily is that of Thra Shwe Kyu id his wife, (inset) who are chil-ren of Baptist parents. He and his ife have served the Palawkee aptist Church for over thirty-five ears and all of their children have een members since childhood. Now ie oldest son, a former pupil of the avoy School, a graduate of the aren Theological Seminary, has ecome Thra Bai Lone who has been elected by the church to succeed his

THRA SHWE KYU AND HIS FAMILY

ather who has been elected pastor meritus. Saw Willard is studying in he Karen Theological Seminary, while the youngest son is Saw Toh Bee Bee who is in the ninth standard of our High School. The three daughters, all were once pupils in the Tavoy School; later they became village school teachers, married and have their own homes in their village. Because there are literally hundreds of such loyal Karen Baptist families, we can believe that the Baptist churches will continue and grow as the years march on.

It is not the desire of the Karen Baptists that their children should grow up in ignorance and part of their Christian duty is to undertake the opening and the supporting of schools in their villages. Most of them are aided by the Education Department, Government of Burma. All of them are under the control of Baptist teachers. They are located in very small and large villages. They are built of various building materials that are collected in the jungle. They are built according to ideas rather than prepared drawn plans, if you understand the distinction. Whatever else they may lack, they are well ventilated. They are not entirely uniform in their pupil enrolment. First, there is Thra Number and his pupils of Pulletto village, which is unique in that he enrols nearly 50 per cent Burmese children whose parents agree to let him teach their children Karen. His school has been built through the co-operative effort of the Karen and Burmese villagers and is a project in

practical racial relations. Over in a mountainous section of the Tavoy district is Thra Jaw Ray and his little school at Hpangdaw. We like to think of these little children as Baptists in the making for the teacher will not neglect the religious training of these little ones. These two schools were opened quite recently. At Ettarasa is an old well-established school which is also a middle school. The school children are mostly in the front, the adults in the rear of the picture on the cover. Thra Alah who has been the pastor Po who has been the pastor there fo forty-three years. The Baptists ther will entertain the Tavoy-Merg Association in February 1940.

We shall leave the district an village work to present a few glimpse of what the Karens and we are doin in Tavoy. Under the spreadin banyan tree the Tavoy A. B. M Karen High School stands, a sturd building in and around whic the Karen work centres. For ove ten years we have been waiting fo the opportunity to arise to comple the east wing of the building whic

REV. SUTTON BAPTIZED THESE NINE MEMBERS

there for forty years is standing on my right, then comes the village headman, next one of the village school teachers. A few teachers and pupils from the Tavoy School accompanied me on this tour. As a last illustration of village school work I mention the only Karen Baptist Church - Vernacular High School in the Mergui District, and one of only four such schools among the Karens in the whole of Burma. It is the climax to the faith of the Karen Baptists of Pa-na-mee under the daring leadership of Thra Gwaw will house a science classroom an laboratory. It will be completed ear in 1940. The religious instruction ca ried on in the school culminates i boys and girls making decisions an committing their lives to Jesus and the baptismal service held on Chris mas day Thra Ah Du, the Kare pastor of the church, baptized ninetee boys and girls. The service wa held in the rear of the building ou doors and the candidates were bap tized in our open air baptistry. A various times during the year som Tavoy teachers and pupils visit th

illage churches to aid them in whatver way that we can. We visit every ome in the village, play a few band nstruments, preach and pray, call pon the sick, and encourage the vilagers to take a more active part in he life of the Christian community. 'illage life tends to become dreary nd cheerless. Christians as well as thers, can get into ruts and we find hat music and little entertainments elp our villagers much. Our vocasts and instrumentalists cheer and nspire the villagers to the good life n Jesus.

Amid all else the teaching job must o on. Recently Thra Washington erformed the first chemical experinent ever performed in a Tavoy school. He stood before a unique class or in addition to the regular pupils here were present the Karen pastors who want to know something about cience, because the churches help upport the school, and they must eep the churches informed about the work of the school. Then the details f school life are not altogether unnteresting when the day arrives for he payment for services rendered, and ve can account for where most of he money is expended when the eachers have received their monthly alaries. One of the teachers is Sayama Ah Yein, a Chinese Christian who accepted Christ in spite of ier parents' opposition while she was pupil in Kemmendine Girls' School, ut now is a teacher in a Karen chool. The school clerk is Saw Benner, whose father was an honored eacher in this school for about thirtyive years and received his teacher's raining at the hands of Dr. and Mrs. Morrow. The son is creditably fillng an important post as clerk and oarding master. The A.B.F.M.S. contributes to the scene by keeping the nissionary with his wife here. Thus Chinese, a Karen, an American, Baptists all, have a share in the cause f Christ in the A. B. M. Karen High School which in the days long before it was even a Middle School, used to receive a generous annual appropriation from "America," but now has reached the stage where it gets along without a grant from home, but remembers with gratitude to God and the A. B. F. M. S. all the years of work, prayer, and money contributions which have brought us to where we are to-day.

Bassein.

Bassein was not the place where a Karen first saw the New Day brought in by the Gospel, but it is definitely connected with those early beginnings through the fact that Ko Tha Byu's original home was in the Bassein district to which he returned after his conversion to preach until his death a few years later. Bassein soon became the focus and centre of the Christian movement among the Karens and has throughout the years held the premier position in this movement, not only by the fact that this field has the largest number of Karen Christians but also by the example it has given all other fields in indigenous leadership and self-support.

Both at Bassein and some other places, special mention must be made of the fact that there are two large groups of Karens, the Sgaw and the Pwo. Bassein leads in the number of churches and members for both groups.

Mr. and Mrs. Conrad returned from furlough a few months ago to the Pwo work at Bassein. Freed from the need of looking after the high school, which is now in charge of a Pwo Karen, and also freed from some of the responsibility of supervising the churches because of the help of another Pwo Karen leader, Mr. Conrad will be able to give some of his time to the production of litera-

ture in Pwo, for which there is a very urgent need. The need is especially great for the publication of text-books to be used in the Pwo Karen Bible Training School. Mr. and Mrs. Conrad have recently launched an extensive health campaign in the villages which promises much needed help to our village people.

In the Sgaw Karen part of the work at Bassein, two Karen leaders have been at the head of the many activities of that great field since the last missionary, Dr. Nichols, had charge of the field. These leaders are: — Sir San C. Po in charge of the church work and Thra San Ba in charge of the Nichols Sgaw Karen High School. In point of numbers this high school is the largest in our Baptist constituency in Burma, and it also has the finest, most modern building of any school in Burma, matched only by the Karen school of Henzada which is almost a replica of the Bassein building. Of the accomplishments in this field during the past year we will let Sir San C. Po tell us in the following report:—

The year opened while there were school strikes and boycotting going on in all the large schools of the country. Fortunately our Nichols Sgaw Karen High School, the only large school of any importance, escaped the boycotting and picketting entirely. Thra San Ba and his teachers deserve hearty congratulations on the firm and tactful way they handled the serious situation. Of course the fact that the pupils of our school of over 800 were mostly Christian Karens and more than half were boarders and the very attitude of the Karens themselves set against this unusual and unruly movement, helped the school authorities to succeed in their arduous undertaking.

Then followed the unusual serious flood, not only once but twice during the rainy season, which deprived our people, who are mostly cultivators, o their regular time of sowing an planting. To crown the whole thin there was a widespread epidemic o hoof disease amongst the cattle whic also caused a serious dislocation cultivation. So before the closin of this year there has bee a feeling of discouragement a round and the gloomy prospe affected the carrying out of th usual duty of the yearly supply o money and paddy (rice) which usually made up before the setting of the next season. However we a thankful that with the help of pasto who came down for the Bible stud during the month of September an made use of their Saturdays an Sundays in touring the villages of th Field, the deficiency has been mad good. In this connection the ou pastor Thra Po Zan, whom Thra Sa Ba engaged especially to tour as man villages as possible, should be men tioned. Thra Po Zan in my opinio is a wonderful and rare man. H draws crowds by his speech, and hi power of persuasion is irresistabl His speeches are usually humorou but he can sway an audience and mak them come to his terms. The Bassein Myaungmya Field is most fortuna in having such a man among i workers. I sincerely hope and pra that he will live many more years t work with us in this field whic rightly appreciates his services ver much.

In speaking of this particular pasto I cannot forget the words of our la Dr. Nichols. He often said "" would not ask nor could anyone el wish for more intelligent earnest an cheerful workers than my group o pastors of the Bassein-Myaungmy Field. They will handle real difficu problems which often come up in th course of our work in such an ab manner that I cannot help but than God for the privilege of the co-op ration of these men." Many times i

ll serious discussions of important natters even at the present time one an hear them ask what would Dr. Nichols say or what would he do in uch and such a case. It is most ratifying to us that things are dis-ussed and settled satisfactorily in nost cases.

Thra San Ba's work continues to e highly appreciated and it has often een expressed by his co-workers hat they could not do without him. The head of the Theological Semi-nary Authority of Insein has ex-pressed a strong desire to have him in he Seminary; but so far as we of the Bassein - Myaungmya Field are con-erned, we refuse to be deprived of his services.

Thra Po Ban continues his loyal co-operation with us in all matters connected with the field. The inde-fatigable Thra Maung Yin carries on his great work among the uncon-verted as well as sees to the well-being of the churches already estab-lished. The churches and their mem-bers like other institutions of this troubled world constantly need spirit-ual and material encouragement and without the help of men like Thra Maung Yin we would indeed be handicapped. Thra Maung Gyi "the man of the moment" is in the group. How he came to get this enviable name came about in the following way: Thra Maung Gyi though still comparatively young compared with the rest of the group, yet has a strong personality with a very pleasing and cheerful disposition. The late Dr. Nichols, a sharp reader of human nature and ability, engaged him as one of his teachers in his school and put him in charge of a very responsible post where strong personality and tact counted and Thra Maung Gyi repeat-edly justified the great confidence the doctor, placed in him. When recruits for the army were urgently needed by the Army Authority during the Great War of 1914-18 we gave Thra Mg. Gyi a chance in recruiting and he made a splendid success in secur-ing large numbers of recruits. He took hold of his work with such earnestness and cheerfulness that it gave the authorities concerned the greatest pleasure to express their ap-preciation of his services. There have been instances where Thra Mg. Gyi has figured as "the man of the moment." But the last and final great choice before Dr. Nichols left for America, whence he never returned, was, when he chose him to take up the management of the Karen Rice and Saw Mill. It was a happy and far-seeing choice of the doctor. Thra Mg. Gyi has successfully managed the work of the mill, is making it pay and has kept the mill in a good state of repair and is going on satis-factorily. With Thra Mg. Gyi's con-tinued management we feel confident that our mill will do well and be a great help to our great Educational Institution (Nichols Sgaw Karen High School). Thra Mg Gyi is a well-known man in public and official affairs and he is in a position to be of great help to his community.

With regard to myself, the oldest in the group, there is not much to be said. I am in my 70th year, having com-pleted my 69th on October 4th 1939. All I can say is that I feel that I am abundantly blessed in many ways, particularly, in the privilege, in the evening of my life after forty-five years of medical practice, to throw in my lot with the younger workers of the Bassein - Myaungmya Field and also still have that rare privilege of working for the good of our people in the Cause of our Lord Jesus Christ.

We need the earnest prayers of our good American friends and we know we are having them together with the very best wishes and prayers of our Churches and our Karen Community. We hope and pray that God Almighty

will permit us, old people, to carry on the good work for some years yet to come.

There is another important and memorable event which will soon take place in our Bassein-Myaungmya Field. It is the parting of dear friends. It is between Mama Tingley and ourselves. She served the Lord and us, her co-workers, and therefore served our Bassein Karens faithfully and loyally in close and sincere co-operation with us for thirty-five long years. What was said of Miss Tingley in last year's report still holds good and therefore the parting is doubly poignant as it is drawing nearer. She has spent her talent and strength in the Great School practically throughout the best part of her life. We can assure her friends that there can be no community, or race, or a group of people that has appreciated her services more than the Karen people of the Bassein-Myaungmya Field. The parting will be painful, but as creatures of this changing and perishable world we know that everything has an ending and we will have to abide and school ourselves to the inevitable. Miss Tingley has our sincerest and best wishes and earnest prayers. May she have the health and strength to enjoy the rest that she so much needs and deserves in dear old America, for the rest of her life. This parting will be the last link that binds Bassein-Myaungmya and America as far as local co-operation is concerned. But let us not think that the great love, respect and sweet and sincere fellowship will ever dwindle away.

In my last report I said practically nothing about our Women's part in their united co-operation which goes to make the success of our undertaking in the Bassein-Myaungmya Field. Without their united and whole-hearted co-operation I am certain we could never have attained the present position.

While there has always been a united front in the work of the Bassein-Myaungmya Field as a whole there has also been a separate Women's Society or Association which has done praiseworthy work in local Home Mission and Foreign Mission work enthusiastically and persistently carried on. I wish to give just an instance, and there have been a number of instances that I know.

In the year 1928 I went to the Karenni country and found that a preacher in the Karenni Field helped by the Bassein-Myaungmya Field Association could not continue any longer owing to stringent financial conditions. Knowing the urgent need of the place, when I came back to Bassein I appealed to the Women's Society, and they came to the rescue and continued to help the preacher up till now and I am sure will continue to do so in future.

Statistics for 1938-39 (Latest).

Ordained pastors 78. Unordained 125. Bible Women 22. Total 225 workers. 167 organised churches forming the Association. 847 Baptisms during the year. 17750 church members.

The School.

The Nichols Sgaw Karen High is in charge of THRA SAN BA.

He writes:—The school has an enrolment of 850, the largest during my term of service of ten years. We welcomed during the year two more qualified teachers, Harold Porwy, B.Sc., B.Ed., and Christabel Sein, B.A., B.Ed., who should strengthen our staff. We have opened the Science department and hope it will meet one of the great Educational demands of the present time. The new Dining Hall is in the process of construction and will be finished some time next year. When finished it will be one of the landmarks of this compound and will greatly add to the

eauty of the place.

We have a large boarding department (275 boys and 207 girls) and it s some task to feed these growing upils. In fact, as we had only 2,500 askets of paddy at the beginning f the year we were short of rice half way through the year and had to appeal to our Constituency for help. he response was surprisingly generous and we were over supplied.

The Weaving Department, an important vocational experiment, has been kept up and is having a wider ervice than last year. However the European War is beginning to affect he enterprise, and we shall have a harder time to adjust ourselves. This lepartment is ably looked after by our town pastor and wife.

Henzada.

Henzada is Bassein's neighbour to he north and one of the large Karen stations. Here too, there are both Sgaw and Pwo churches. Mr. and Mrs. Phelps have been in charge of he field and the school for many years and are now on the eve of their retirement. They must have the satisfaction of having put in "a good day's work" in this field and of seeing the real progress made by the churches and the school. Mention has been made of the fine school building, with which only one other can vie in Burma. A young well-trained Karen was recently chosen by the leaders of this field to be the head of the high school. These leaders have appealed that the Home Board should send another missionary to this field when the writer of these lines met with them recently. It was rather disconcerting not to be able to hold out much promise that their request can be met by the Board.

Nyaunglebin.

Nyaunglebin is one of the youngest of the Karen fields. Misses Petheram and Maine have been in charge of the work there during the past year. Miss Petheram has had charge of the school for some years and has developed some practical home arts courses for girls in the school during the past few years.

Miss Maine went to this station a couple of years ago and undertook special work for women in the villages. Health education and distribution of simple medicines and medical help were part of her program, in which she had the help of a nurse, and, for a while, of a young Karen lady doctor on a voluntary basis. The following brief account about some of Miss Maine's work is taken from a general letter she wrote to friends only three weeks before her call to the Life Beyond just before the close of the year under review: —

These days of rest are very welcome after a strenuous two months of Pastors' Classes and a Woman's Institute. The women met first. Early in July, I sent out invitations for the women of Nyaunglebin district to come into town for a week of Bible Study in August. The roads were still too far under water for me to travel to the villages but the women were able to travel and responded very well to my invitation. I was really surprised at their interest and their appreciation of all we tried to do for them. There were thirty-six enroled and most of them were very regular in attendance. Thramu Daily gave a fine series of talks on child-training in the home; Thramu Tha Mu, our new nurse who is to travel to the villages with me, taught a class in village health and sanitation and I taught the book of Phillippians and conducted a discussion group on the work of the woman's societies.

The Inspector of Schools paid his annual visit and spent a day and a half with us. The annual school concert was held the last week in

September and we had an unusually large number of reptile visitors — one was over five feet long and another had a huge tree lizard inside him.

Our Pastors' Class which met from September 18th – 29th was not as well attended as last year, probably due to the fact that many of the women who usually attend came to the Institute instead and that the Bassein workers had had a camp earlier in the year and so did not close their schools and come in to meet with the pastors. However for a field that has only twenty-three churches and four of them have no pastor, I consider an average daily attendance of around thirty very good. Several days the attendance reached forty. Thra Tun Hla Ye, the Nyaunglebin pastor, taught a class on the Life of Christ; Thra Ollie, of Rangoon, taught Romans; Thramu Stella Dawson, W. C. T. U. worker of Burma, gave five splendid talks on the Madras meetings and several temperance talks and I gave a series of talks on Religious Education. These were the regular courses and in addition we had Thra Chit Maung, Superintendent of Pegu Karen High School, Rangoon, with us for three days, Thra U Tun Hla U for two days and Thramu Tha Mu for three days. Thra Chit Maung also reported on Madras meetings and one evening he gave the pastors a fine resumé of the European situation. This was very necessary for the villagers had been asking the pastors and workers all sorts of questions about what was going on. Few newspapers find their way to the villages so naturally there was much that they wanted to know. Thra U Tun Hla U is a retired jailor who is now giving his time to Christian work. He is the secretary of the Karen Gospel Band in Thamaing (near Rangoon) that has been doing some excellent Rural Reconstruction work. His talks were full of his own experiences and so he gave many practical suggestions to the pastor and workers. He interested them i the co-operative societies that he ha started and offered to visit them agai and help them start some.

School closed on the 6th and I le the same day for Moulmein to repea my Religious Education course t Moulmein pastors, who met fro October 7th to 19th. I was amaze at the size of the class that confron ed me the first day and it seemed t grow day by day. I asked one c the pastors what the attendance wa and learned that there were eighty four that day. However the averag daily was not over sixty I learne later. It was a joy to teach this clas because they were always so eage and so interested. Many of them wer young workers and they had man contributions to make to the discus sions that arose occasionally.

Our Nyaunglebin class closed wit a concert but the Moulmein pastors Class opened with a concert, and such a fine one it was! Miss Johnson deserves much credit for the excellen work she did on it. This was th first time in all its history that th Moulmein Karen High School eve put on a " pay " concert and they sur prised themselves by clearing Rs. 700 The money is to be used for scienc equipment for the school.

Toungoo.

Two missionary families are engag ed in work among the Karens in thi field, Mr. and Mrs. Klein in the Bw Karen field and Dr. and Mrs Marshall in the Paku Karen field, fo in fact this is a large double field For the Kleins the year past was on of much concern and trouble becaus of certain difficulties that have arise among the people, but the futur holds good promise of overcoming these troubles and the general loyalty and helpfulness of the people gene rally has been a source of deep

atisfaction to the Kleins. Mr. and Mrs. Klein supervise one middle chool as well as the work of the hurches scattered over a large area f plains and mountains.

Dr. and Mrs. Marshall have a share n the work of the high school and re also very active in the field work. A trip that this writer made with the Marshalls and the Kleins into the nountains to attend a meeting of the ssociation has inspired him with re- pect for the efforts of the missionaries n this region, as well as other moun- ainous regions of our work and for he effort it takes to travel those high aths. Dr. and Mrs. Marshall will ive, we expect, considerable of their ime and effort in the future to literary work, especially the production of ooks needed in the training of future workers. Their long experience at he Karen seminary makes them espe- ially suitable to undertake this im- portant work.

The following report from Dr. Marshall lets us in on some of the work in the Toungoo Karen fields:—

Toungoo, Paku.

The year opened with school picket- ters disturbing schools all about the town. Almost everyday it was re- ported that they would be coming to our school. When they did come we felt that we must meet them in a thoroughly Christian way. Therefore we put mats on the road for them to sit on and gave them water to drink. After a few hours they left and ex- pressed great chagrin at being met with only smiles and no opposition. They never returned, even though the picketting of other schools continued for some weeks. Our action was talked about all over town and it be- came a testimony for Christ that has left a lasting impression. The school was not at all interrupted in its work and closed at the end of the year with very good results. There were more passes in the High School Final Examination than for many years.

There was little opportunity for touring in the district. The Associa- tion was held in a village high up in the hills. The trip of forced marches to get there took more out of the mis- sionaries than we at the time thought. But the meetings were good and for- ward steps towards the people taking more financial responsibility for their work were taken.

On return from vacation the open- ing of the school was made a little difficult for a few making an attempt to push off the staff those who come from other districts. This reactionary move was met with good-will that foiled the plans and finally God over- ruled the incident to create a new feeling of co-operation and under- standing that has made this year one of the best ever. The enrolment has risen to 452, the highest in years. There is now a fine spirit in the staff and among the pupils.

One of the most remarkable move- ments of the year has been the begin- ning of closer fellowship between the Karens and a few Burman elders of the town. These latter were touched by the Karen New Year letter of December 1938. The basis of co- operation has been the seeking after reality in religion in order to find God from the experimental approach rather than the theological. It has also worked out in a few practical experiments in honesty and unselfish- ness. The same can be said of the response of a few Anglo-Indians and Europeans to the same approach. They are finding that Christianity is a religion of *giving* rather than *get- ting*. God surely has blessed these efforts and we are looking for increas- ing interest.

The fortnight of Bible Study and conference with the pastors and elders in October was a time of real re- freshing. The Bwe and Paku work- ers combined and the attendance rose to over 100. We can see defi- nite advance in Christian thinking

as these leaders grapple with the basic truths of religion as they were studied in the parables of Jesus.

Our work now seems to be that of bringing those with whom we can come into touch to a higher conception of their responsibility as Christians. There must be leadership to carry on when we missionaries retire. The town church is being taught to feel their opportunity of witnessing for Christ in the villages near town, as well as for the Burmans and other races in the town itself.

Several bouts with malaria have made it necessary for me to curtail travelling in the hills. This gives me a chance to turn to getting out much needed books for the Karen churches and text-books for the seminary. Altogether it has been a wonderful year and we thank God for it.

Maubin.

Maubin is a Pwo Karen station. Mr. and Mrs. Fletcher have just gone on furlough but Miss Anderson is carrying on in the school, while Pwo leaders take care of the supervision of the church work during Mr. Fletcher's furlough.

Tharrawaddy and Shwegyin.

Tharrawaddy and Shwegyin are two other Karen stations which have been without missionary help for some time. In both of these fields the schools as well as the field work are looked after by indigenous leaders.

III

WORK AMONG THE SHANS.

Up on the plateau of the Shan States live the Shan people, who in respect of culture and religion are most closely allied to the Burmans among all the people of the country. They, like the Burmans, are Buddhists and have been as slow to respond in any considerable numbe to the call of the Gospel. A chang however, seems to be taking place their attitude and there is a significa increase in the number of conver This is especially evident in the wo of the Buker twins in the Kengtu field.

Taunggyi.

Taunggyi is the capital of the Sh States and because of its location fi thousand feet above sea-level, is o of the hot season resorts of t country; for our missionary famili it is the most popular resort becau of the location at Taunggyi of t school for missionaries' children.

Much of the work in this stati and field is cosmopolitan, including the major races of Burma. The loc church has its main services in Bu mese but has other services in Kar and even in English, although i pastor is Karen. Two large hig schools, one for boys and one f girls, are found here, as also "Re Haven" and a medical dispensary f people with tendency towards tuberc losis.

Mrs. Heptonstall, who has be such a tower of strength to the wo in that field, reports briefly on t progress last year:—

Reporting time has come again an as I look over the year's work Field and town, I see some signs advance and others where the wo seems to be marking time. We a told in Matt. 11:12 that "t Kingdom of Heaven suffereth violen and the violent take it by force." would seem to be that condition mo than ever now, and we need men w are deeply in earnest to take it by for from the arch enemy. Where are t men coming from?

In the town area there have been a unusual number of additions to t church by baptism, fifty-six in a

enty-nine have come from the girls' nool and fifteen from the boys'. her nine women and three men ve been garnered from the districts, en coming from as far as Kalaw.

When we finished and dedicated r new Baptistry early in the year r. Weeks who kindly planned and d it built under his personal super- sion, said to me, "Don't let the urch wait to gather a large number gether for baptism on some particu- day, but baptize as converted, in all groups. It is inspiring to the e of the church." So it came to ss that, beginning with one baptism rly in the year, we ended with three December. Of these last three, o were Karens who had come here work and been gathered into the urch. The third was a Shan oman well known as belonging to e Magdalene type, so called, and hough she gave a clear testimony swering all her questioners well, I lled for testimonies from the church to a changed life and these were ven so satisfactorily that she was animously accepted.

Except from the nearest of the ree district churches, I have not yet tained statistics so am able to re- rt only three baptisms.

The Taungthu people have obtained w impetus from the hope that they ay some day have a missionary of eir very own and are getting ready send a third young man to the minary. The one who graduated st year has done very creditable ork this year and moved his village rward. A new village is preparing call the one to graduate this year, aleb by name. May he live up to e grand old Bible character for hom he was named. A third has en selected for going to the semi- ry next year and I hope will be proved at the next Association.

The town C. E. conducted their ual Christmas celebration in one of the Taungthu villages and report a grand time for both those who went and the villagers they entertained. Other organizations have functioned with success.

We have just lost from our ranks an able leader and church worker in the sudden death by cerebral hemorrhage, at the early age of fifty-six, of U Ba Shin, a retired *myook* who gave promise of being a great worker. Already he was appointed Deacon, Auditor of Church accounts, Church representative as supervisor of the C. E. and collector for the coming Association. He took his turn regularly at preaching and always had a God-given message. He preached on Praising God, the duty of every Christian, two days before his death, when without warning he was called to praise his God evermore. He had audited the accounts the day before. I was closing the book to begin a new one for January and looking at what U Ba Shin had written on that last leaf under his own signature, "Audited January 27th and found accurate" I can but feel that Life's Great Auditor in examining U Ba Shin has been able to write "accurate" and given to him a new Book in a new sphere of work.

Miss Hatch is in charge of the Huldah Mix Girls' High School and gives us the following report:—

The enrolment of the school is 184, and the percentage of Christians is fifty-four. Three times during the year girls from the school have been baptized. In all, twenty-one girls have been baptized since 1st July. This is the largest number of baptisms from the school in any one year. In addition to those who have been baptized, six other girls have stated that they are Christians and want to be baptized but so far have received no permission from their parents to take this step. Two have Buddhist parents and the per-

mission may be indefinitely withheld. The parents of two girls feel that they are still too young to take this important step in their lives.

This year we have two Lahu girls in the school. Both are from Pangwai near Loimwe from Dr. Telford's field. They are 300 miles away from home. One is the daughter of an evangelist who gets Rs. 15 per month. He was so anxious to have his daughter in school that he was willing to give two-thirds of his salary to this one child. (He has a younger boy and his wife to support on his salary.) The teachers of the school, feeling that it was entirely unfair for this evangelist to sacrifice so much, are now paying all but Rs. 5 of the girl's expenses. Dinah is quite happy in the school and was among those who were baptized in September. Her cousin Norah has a very sweet voice and has made good progress in her school work. Norah is the daughter of a teacher in Dr. Telford's school. Both girls are promising and should in time fill useful places in the work of the Church among their own people.

In a scholastic way the high standard of the school has been maintained. This year there was a percentage of seventy-five in the passes of the High School Final Examination. Three girls gained distinctions in mathematics and one girl stood highest among all of the candidates from the Shan States. Two girls won Shan States Scholarships, one, the daughter of a sawbwa, who stood highest, and the other a Taungthu girl who stood fourth in the Shan States. One scholarship is for the Medical course and the other for training as a teacher. Two other girls stood very high in the results. Of the twelve girls in the class, two Buddhist girls have married, two girls are taking nurses' training, three girls are in the Teachers' Training College, four are in Judson College of whom three are taking t Pre-medical course and the last girl studying to take her High Sch Final again.

Two new games have been intr duced into the school this yea These are tenniquoit and volley ba The girls are enjoying them.

We have one more boarder th year than last and a part of the ye we had two more. We have two ne teachers on the staff as one of la yeaf's married in the hot season an another resigned to get her trainin for high school teaching and h B.Ed. degree.

Miss Hughes is the founder an superintendent of the Peabod Montgomery Rest Haven at Taun gyi and gives us a brief report o the year's working of this usef institution:—

The thirteenth year of Rest-Hav is just being completed. It the youngest and smallest I thin of all our Special Mission ente prises. But it *counts* in the recor of service, for about 175 women an children have found health and rest ration to studies or life work her This year we have had two youn children and two more are expecte very soon. All are under twelv years of age and it is a great encou agement to parents to have such delightful home for them while th are on the "long road" that lea to restored health.

It is interesting to watch the rap gain in weight and strength guests take the rest-cure her Weight has been as high as te pounds in a month and a good ave age in weight is five pounds.

The home life at Rest Haven modelled on the best of home-li lines. Some have spent a year more here but they feel that it h been one of the happiest experienc of their lives. Sunshine fills th house and the happiest companio

ıip is contributed to all regardless ı race or age or religion. A Staff urse from the General Hospital, angoon, has been with us five ıonths of this year and is making ood progress. Last hot season ıree young men applied to come nd it was so hard to say "NO" to ıem. One died a month after he sked to come.

The problem of this work is not nancial for we have an endowment o take care of all expenses not met y the Board. But we are in great need f a doctor. The year is closing ith prospects a little brighter but ncertainty is still on one side of he balance. With a regular doctor nd well - trained nurse "Rest Haven" can soon be in a position to ake in a larger number of patients nd perhaps enlarge the work to in- lude some active cases for there is ıoney on hand to build a separate vard for such if necessary to do so. We trust it is in God's plan for the ıew year to send us one who will e for many future years what Dr. Henderson was in the past.

Loilem.

Loilem is a pretty little town ifty-five miles over a most picture- que winding mountain road to the ast of Taunggyi. Dr. and Mrs. Gibbens, who have given a life-time o the work among the Shans in this ield, as well as in the Mongnai and Kengtung fields, are now retired and iving in their own homey "little- ıouse-by-the-side-of-the-road" where ıll who go by are indeed made wel- come. A reading of the following eport will raise the question in your mind. "What is meant by retire- ment?" The doctor might have said even more about his work, of which some of us know: of how he helps the Christians in the Mongnai field in many ways, just now how to build a new chapel. I think retirement will be a fiction with Dr. Gibbens so long as he lives, and we take inspiration from his example and are grateful for it. The following report from Dr. Gibbens speaks for itself:—

Evangelists.

Our church work has been carried on by our three evangelists, one Bible Society colporteur, and the willing cooperation of our seven school teachers.

We have three evangelists at present, two of whom have had no Seminary work at all, and the third had only part of such a course. We have no ordained pastor, but the Church has licensed the partly trained Seminary man to administer baptism and the Lord's Supper.

In our Christian village of Black Karens, about eight or nine miles from Loilem, one of our evangelists spends part of Saturday, all of Sunday and part of Monday, preaching and teaching a Bible Class. To this village of Nawng Pang, another evangelist has been going recently to instruct a class of candidates for baptism. The people of this village are much pleased with these arrangements to help them spiritually, and we are much encouraged with their aroused and increased interest.

We have had a Black Karen evangelist and his family living at Tah Hsai, a Black Karen village about twenty-four miles from Loilem, for about three years, but as the evangelist did not seem to have any apparent results for his work, and did not get on well with the Christians of another village, we closed up the work in Tah Hsai and moved the man and his family into Loilem headquarters, where he seems to be doing better.

The Christians in Nawng Mak Geng and Mak Mong Mung, two villages about eighteen miles from Loilem, are visited by another evangelist each month, who stays ten days with them and in this way we

hope they may be built up in things spiritual.

In addition to this work in Christian villages, the evangelists are out daily in non-Christian villages, and in the regular Bazaar Day services which in the Shan States are held every fifth day, and which present great opportunities for the evangelization of the various races found in the Shan States, such as Shans, Burmans, Karens of diverse language groups, Chinese, Indians also of diverse language groups, and Taungthus.

We are the fortunate possessors of a fine Ford car, the gift of five American Churches, and with it, six people can go out each week to distant Bazaars for a day's preaching. Gasoline is quite dear, costing Rs. 3-8-6 for two gallons (about one dollar), so we can send the car out only once a week on such work.

The Church Work of our School Teachers.

Our seven school teachers, four men and three women, being the best educated of our membership, are naturally the leaders in church work, and they cheerfully and ably conduct prayer meetings, take Sunday services when the evangelists are elsewhere, besides aiding in bazaar evangelism as school duties permit. Also three of our six Sunday School classes are taught by our school teachers.

The missionary gives two hours every Saturday morning to a careful exposition of the International Sunday School Lesson in the Shan language to the Sunday School workers, and the people appear to be profiting by the work. Also on Sunday mornings the missionary teaches the Sunday School lessons in English to those who speak English.

Colportage Work.

Our colportage work, while und our management, is entirely su ported by the British and Foreig Bible Society. They pay the co porteur's salary and upkeep of his c cart for his travel. By agreemen the colporteur, who is one of ou Black Karen Christians, must spen at least twenty days in active tou ing more than seven miles awa from headquarters. He has a larg field of over 7,000 square miles t cover, and many races to reach wit God's word. His work is most diffi cult and discouraging too, at time but he is a stout-hearted chap, faithful and industrious with a perenni flow of conversation, and a flair fo salesmanship. Even fifteen t twenty years ago we had great diffi culty in getting the people to accep Gospels or tracts as gifts, but no the people ask for them, and als PAY for them, the rule of th Bible Society being that Scriptur must be paid for. In His Word God has said that His Word shal not return unto Him void, and o this promise we rest our hopes fo the salvation of the people in our great field.

Summary of *Evangelistic work* fo six months only: —

Villages toured, 279.
Houses visited, 401.
Bazaar services held, 121.

Summary of *Colporteur's work* fo ten and a half months: —

Travelled 1,710 miles.
Toured 172 villages.
Visited 276 houses.
Sold 1,369 Scripture portions.

Church statistics are as follows: —

Membership is 76.
Baptisms during the year, 9
Members contributed, Rs. 49 for their pastoral and evan gelistic work, and Rs. 11 for mission and benevolen work, making a total given by them of Rs. 614.

ur Educational Work.

Our school was established about 07, and we have put much work d money into it, and want to see prosper. In order to make the hool more valuable to the comunity, the teachers have agreed to ach English, according to the Govnment Curriculum, without any crease in salary, in order to meet e demand for English and to raise e standard of the school. Part of is past year, English has been ught from the Infant Standard up the Fourth Standard, and when e new term begins, we expect to ach English in all seven standds, and in the two Infant Standds also. Also when the new term gins we expect to have a new eadmaster, Saya Solomon Bo Yoe, ne of our own Mongnai Shan boys ho was had two years of training in ne Rangoon Teachers' Training Colge, and experience gained in teachng the sixth and seventh standards our school for the past two years. le is Scout Master of the Troop of ur boys he has formed, and makes good leader.

The school has done good work rough the past year, and we are lad that seven of the nine people aptized this past year, were from ne school. There are 169 pupils in ne school of whom 68 are girls.

)ur Medical Work.

It is a matter of continued surrise — and gratification also I ight add — that so many patients till attend our small dispensary.)espite the free hospital, dispenary and maternity services of the Government here in Loilem, people ome to us and pay for medicines nd services. Our very efficient and aithful trained nurse, Ma Miriam, ne of our own Shan Christian vomen from Mongnai, takes over a great amount of routine dispensary work from my shoulders, and is the much-sought-after and trusted midwife and maternity nurse. We have established the rule that maternity work should be paid for, and it is rather pleasing to us that our midwife and maternity nurse, Ma Miriam, is called by rich and poor alike, even when they know that they are expected to pay well for her services. Some very poor people who cannot pay anything at all, nevertheless, will not call the free midwife from the Government hospital, and beg for Ma Miriam's experienced and skillful help — and they do not beg in vain, either.

Also in the dispensary work it is our rule to require payment for medicines and treatment, but a large majority of our patients just do not seem able to pay for either, so as a Christian dispensary we must give what is necessary without receiving anything. However, out of the 4242 patients treated last year, only 1701 paid for their medicines or their treatment. We made some small profit from each of these patients, and that with the fees from the midwifery cases, and a small grant from the Mission Society, enabled us to pay the nurse's salary and our drug bills, but it is always a case of nip and tuck in order to keep out of debt.

The total number of cases treated during the year is 4242 and the number of minor operations, 531.

We are so unbusiness-like that we hasten to assure you that though we have talked much about money in our medical work, it is not the main end of our work, and that the kindly and thoroughly Christian help going out from the dispensary every day, speaks of nothing but the love of God in Christ Jesus our

Lord. Just preaching to these Buddhist people does not seem to bring conviction of any difference between Buddhism and Christianity; it needs the Christ-life lived out among them and for them, to make them see the difference, and believe me, dear friends, it is a *life-time* job.

Well, the work of the year is finished, and the record is written on high, as well as in these pages. We have stressed what has been done, but the record above also shows what has not been done, and wherein we have failed, so we must face that, and ask for His forgiveness, and strength and ability of body, mind and soul for the work of the new year we have now begun.

Kengtung.

Kengtung is another 230 miles east of Loilem. During the last dozen years the Buker Twins have been busy at work there and have extended it in many directions. The medical half of the twins has given new vigour and scope to the medical work, including the leper work, about which a medical authority in Burma has made the statement that in his opinion Dr. Buker's work for the lepers was the most significant of any he knew of in Burma. The evangelistic of the twins has almost beaten his own former olympic records in the strides he has taken to push the evangelistic work among the Shans, with encouraging results. We better let the BUKER TWINS tell their story:—

Report of Kengtung Shan Mission 1939.

The work among the Tai race of Kengtung continues in its steady stride. Summarizing the results they stand as follows:—

General.

Baptisms: 125.

Five Bible Schools with attendance about 350.

Medical.

First medical class of ten me bers graduated with the degree ' nurse-compounders.' All of th men are now employed.

Approximately 20,000 treatmer given at the dispensary.

More than 400 patients receiv in the hospital, the largest in t history of the hospital.

Building.

Doors and window framework the new church completed.

A new addition, the largest of t three units of the hospital complet save for interior finishings.

A chapel for the central lep colony sufficiently completed use.

Leper.

Nearly 1,000 patients now unc treatment.

The central colony of 225 patien turned over to Government.

Special work with the root-veg table, colocasia, as a link in the cau of leprosy. We now have monkl lepers.

Intensive leper survey of certa areas of Kengtung State.

This year marks the third whi baptisms have exceeded 100 in nu ber among the Shans. The avera for the last five years exceeds 100 p year. The leper Tai (Shan) ba tisms were forty-eight this year compared with seventy-seven nc lepers.

The by-product of our leper wo i.e. the Christian influence among non-Christian people is now de nitely describable. A new Christi village has sprung up about a m from our central leper colony. Th non-leper group has sprung up as definite result of the influence our work with lepers in this co munity. The people in this v

ge have come out from nearby
n-Christian villages.

We have between seventy and
ghty untainted children of lepers
three groups living and studying
way from their old leper environ-
ent. This group is growing daily
o a most potential Christian in-
ence. The head of one of these
hools speaks Kachin. During the
ar his influence with four nearby
achin villages has resulted in the
ptism of twenty-two Kachins and
e beginning of a Kachin church
e hundred miles from the nearest
achin Christian group. As these
achins are hill people we have not
ported their baptisms in our Shan
atistics. Also the baptism of
enty-eight Lahu lepers and ten
ildren of Lahu lepers is not in-
uded in the reports already given.

The work is growing so fast that
e are unable with the present staff
adequately care for the growth of
e new Christians. The doctor
es on furlough this coming year.
e realize along with all the mis-
onaries here in Burma that the
pe for the future lies in an indi-
enous Spirit-filled leadership.

IV

WORK AMONG THE CHINS.

For some inexplainable reason
vo distinct people are known as
hins, and we distinguish between
em by speaking of them as the
outhern and Northern Chins (or in
less serious way of the lower and
pper Chins).

The work of the **Southern Chins**
as been centred at two stations,
andoway on the western coast of
urma, and Thayetmyo on the
rawaddy river. For several years
ere has been no missionary at
andoway and the work there is car-
ed on in the Middle School and
mong the churches by Chin leaders
with such advice and counsel as Dr. Condict, from Thayetmyo, can give them. There are many other Chins living in various parts of Lower Burma who have accepted the Gospel and in many cases have joined Burmese churches.

Dr. Condict has put in the better part of a life-time in the work of the Thayetmyo field, and has identified himself with the needs and aspirations of the Chin people, as well as befriended and helped others. The most conspicuous example of "service cheerfully rendered." is his work of extracting teeth, "without pain" (at least to himself). Although not a dentist, he is the son of a dentist, and he has put to good use some superfluous forceps during the past dozen years or more. More than 9,000 teeth have been removed by him from those who have come to him gladly and have gone away gratefully.

The Northern Chins occupy the steep mountainous region in the west central part of Burma, bordering on Manipur and the Lushai Hills. Dr. and Mrs. Strait have been carrying on as the only missionaries in our work in the Chin Hills since the death of Dr. Cope more than a year ago. Mr. and Mrs. Nelson have recently come to the work as new missionaries and have thrown themselves with youthful enthusiasm into the work at Tiddim. Dr. Strait writes from Haka about last year's progress in the work, but his report is relevant to the work in the whole Northern Chin field: —

For our Chin Hills work the year 1939 has not been particularly spectacular, but on the whole a year of progress and development. From 1936 to 1937 we made a jump in baptisms for the year from 578 to 827, and in church contributions from Rs. 3,351 to 3,689. We have just

been able to maintain this standard for the last two years. Last year we baptized only a few over eight hundred and our giving did not pass beyond that of 1937. The Haka sub-division has led in the number baptized for some years, with the Tiddims coming in as a close second; but this year the Tiddim baptized almost fifty more than the Haka section, while the Tiddims have always contributed more towards self-support than the Hakas. The actual report for the year 1939 will be given at our Council meeting in March, but indications are that we probably shall baptize more than we did last year. The giving for 1939 to date is about Rs. 150 less than last year, but may come up to last year's giving or out-distance it by the end of our Conference year which is in March. We reduced five of our highest paid preachers, but raised three of our lower paid men. Our preachers' salaries are now slightly more than Rs. 4,000 a year, while our Chin Hills contributions towards self-support last year was Rs. 3,675. We have hoped for several years to have the Chin Hills giving cover all preachers' salaries, but to date we have always fallen a little short of the goal.

We have been trying for over a year to get a Karen to come up to assist the missionaries in lieu of the missionary family that was promised for Falam. We now have a Karen who advises he will be able to come after March, but thus far have only promises for his support. The Sgaw Karens of Lower Burma are undertaking this project. Bassein, Rangoon, Henzada, and Toungoo associations have pledged the support of a Karen worker for five years. The Chin Hills owes no small amount of credit to the Sgaw Karens who have from the first been a great help to the work. Sayas Aung Dwe, Seng Pe, and Kyaw Khin have been loyal helpers to th missionaries, each of whom are em ployed in the Government schoo as headmasters or school inspector The Chin Hills are still an oppo tune field if advantage can be take Another decade and most probabl the opportunity will have passed. is most sincerely hoped that th Karens will be able to place th Karen helper in the Chin Hills ne March.

We are having a number of Bib Classes this year in various village sponsored by the pastors of the se tion in which the class is held. Th Haka sub-division will have nin such clases, while the other two se tions will also have several. In th Haka section we have two instan ces where a young married coup have deliberately left their village ar moved into a non-Christian con munity so that they may wor among them. At a two-day inform al association meeting in Octobe two other villages were named i which Christians should move in t do work among the villagers, an it is expected that this dry seaso two other families from village where there are strong Christia groups will move into these villa ges. This was not at the sugge tion of the missionary, as this mee ing was not a regular associatio and the missionary knew nothing o it until it was over.

The New Testament was finishe this year and the last of the proo has been sent to the Mission Press The fourth set of Sunday School les sons was written this year whic covers the New Testament.

This incident was reported whil writing this report: In Chin Khu village the Christians have bee somewhat harassed by a non-Chris tian village elder who has a dislik for them. When his field needed cultivating badly he fell very ill The Christians came together an

id to one another, "according to ur profession, we should do good them who have mistreated us." hey thereupon as a group of Chris-ans went to his field and culti-ated it, so when he was restored to ealth he found his field in better ndition than if he had never been . They have had no further per-cution in that village.

The crowning feature of the year as the coming of the Nelsons! hey are now at Tiddim hard at ork on the language, and while e Haka missionary could be with em only for a short while, he was ost pleased in the way they went the language and the rapid prog-ss they were making. Now if ur loyal down-country Karens can nly give us that helper we so much eed, we for the present at least, ave everything to be thankful for nd little of which to complain.

V

WORK AMONG THE KACHINS.

The main centres of our work mong the Kachins are at Myit-yina, where Mr. and Mrs. Dudrow re in charge; at Bhamo, where Mr. nd Mrs. England have been till ear the end of the year and where Iiss Gertrude Anderson now is in harge, and at Kutkai where Mr. and Irs. Sword are in charge of the eld work and of the Kachin Bible raining School. In addition to ese there is a large school at Jamkham and another educational nd evangelistic centre at Sumpra-um, 135 miles north of Myitkyina, here Miss Bonney is in charge of he work, which is being carried on nd supported by the Kachins of the lder fields as a home missions proj-ct among their yet un-evangelized rethren in the region.

Miss Anderson gives a brief eport on the work at Bhamo:—

In this year there has been a great deal of Kachin village reconstruction work done in the Bhamo district, with the help of Government. The villages in the plains are being moved to the hills. Beyond a doubt it is best from the health standpoint, but it makes a good many problems, of new houses, and distribution of school children and building new schools and laying out gardens. I have been to quite a few of these villages, and have been trying to help them to see how they can finally have a better village than the one before. One village especially has taken hold of this problem finely, and has laid out the new village nicely, has a fine community garden, with plots for different households, and for the school boarders. They have young fruit trees given by the Government, and are raising good chickens and even cows, or they will raise them soon. Their new place is nearer to Nat worshipping villages and many of them feel that this is a better opportunity to do evangelistic work.

Across the river, in the Mali Hkran, the evangelistic work is very hopeful. In many villages there are two or three Christian houses and strong chiefs or other leaders who walk miles on Sunday to help hold a meeting in some place where the pastor will not be that Sunday.

The Roman Catholics are rather strong here, but I have encouraged our people by reminding them of the great privileges that Protestants have, of the fact that our kind of worship is most like the teaching of Jesus in the Bible, and that God lives in the hearts of those who worship Him in spirit every day, and that God is never defeated. Really almost none of the Baptists have become Catholics, and even the best nat worshippers realize that drinking and opium eating are not the best things for the Kachins. The schools

are growing here; three new ones will be registered this next year, three schools have had a third teacher given this year by the Government as the school has grown. Most of the pastors coming in with their reports have baptized new people and report houses from which the nats have been cast out. I am glad that I know Kachin and am strong enough to travel for that is what the people need very much.

From Kutkai, Mr. Sword gives us the following interesting and instructive review of the work:—

It is now eleven years since I took over the "Kachin News" from Dr. Hanson. This is a Kachin religious newspaper issued monthly. The number of subscribers has slowly but steadily increased. We have from time to time enlarged the paper so that now it has twenty-four pages. At present we are printing 1450 copies per month. The paper serves as a silent preacher and also as a connecting link between our Kachin Christians scattered all over Burma. It is self-supporting. It takes a great deal of time to edit and manage the paper and it also ties me down a bit, as the copy must be ready at a certain date every month. I know, however, that this little paper fills a very important place in our work as through the same we are able to arouse interest in our common tasks. In many communities where there is no preacher, the Christians on Sundays get together and at their services read the paper. A brief exposition of the International Sunday School lesson is also printed and in most of our Sunday Schools it helps the teachers to understand and explain the lesson for the day.

The work in the Bible Training School has been more satisfactory during the past year than formerly. We have at last a proper place for our classes and we are gradually making up the necessary text-boo in Kachin. During the year v have had twenty-four students training. Of these, only two ca from the Bhamo field, six came fro Myitkyina and Sumprabum, wh the rest are from this district. T field most in need of leaders Bhamo. The stalwart leaders pic ed and trained by Dr. Roberts a now old and some have gone to the reward. We must have new leade to take their places; but so far ve few have come forth. This year v had the pleasure to graduate ten ne workers. The graduation exercis were for the first time held in o new church and the occasion w made both sacred and impressiv Our greatest need for the present our Bible Training School is te books in Kachin. We have no pri ed text-books with the exception two which I made up during the la couple of years. Both Mrs. Swo and I, however, are working manuscripts for three new te books, which we hope to be able print some day in the near futu Mrs. Sword and I give from two three periods each daily to teachi while two of our indigenous bret ren are also spending as much if n more time with the students in t classes. A trained nurse now ma ried and living in Kutkai com twice a week and conducts class in nursing and care of infants a their mothers to the girl student One of the teachers is a seasone pastor well up in years, while t other man is the son of Sara Zau T of Sinlum Kaba who is also takin more advanced work here while the same time helping us as a teache Thus the students are kept in t classes from 9 a.m. to 3 p.m. Duri the early hours of the morning t students are receiving practic training in gardening and carpentr Thus even though we have ve poor land we can now boast of t best garden in Kutkai. During t

ek ends the students visit nearby ages and there have a chance to into practice what they have rned. The benefit to the village l the moral uplift among our peo- near Kutkai is often spoken of the Kutkai people. A few years I was ashamed of the Kutkai chins: drunken men and women d to be in evidence whenever I ne here. It was the Kachins that plied the public women; immo- ity ruled these unashamed. ually the local jail was full of nken and vile Kachins. All this hanged for the better. Some one narked the other day, "Kutkai d to be a little *hell*, but now ce the Bible School and the Mis- n is located here the place has come a little *heaven*."

The most notable feature of our ivity during the year has been e completion of the new Kutkai urch and seminary building. For re than two years we have work- and worried about this building. would have been so easy if we uld have afforded to engage an chitect and a contractor and let em do the worrying about curing the building stone, the ne, the sand, the timber, the iron, e cement, etc., etc. The con- ctor would then have had to find d deal with the necessary labor- s. It would also have been so ch easier if one had had the neces- ry money on hand when we start- , but we had only a couple of ousand rupees which we had man- ed to save during the previous six seven years. But from the very art I made it very clear to the achins that it all depended upon em whether we would be able to mplete the church or not. I am ad to say that during the progress the building the Kachin Chris- ns out-did themselves in giving. hus the church and school building ands here now, finished and com- ete and we do not owe one cent to anybody. All is paid for. The building is made of uncut stone and is very substantial as well as attractive. We plan to have the dedication of our church building March 1—3. In connection with the dedication we will also hold our annual association. This meeting will be held in a village five miles from Kutkai. We are preparing for about four thousand people at this time. Food and lodging and a large mandat have to be provided. Just now our Christians are cutting and gathering wood; thus we have collected not less than forty cords of firewood which will be burnt.

We are now building an additional teachers' house on the Mission compound of Kutkai. This is the second teachers' house we have built since arriving at Kutkai three years ago. We had no teachers' house here before. Both of these houses are small three-room bungalows with fireplaces. They also are made of stone, and made to last for centuries without much repair. The bungalow we are now erecting will cost about Rs. 500 only, as we are building with left-over material from the new church. Years ago when I asked for this plot of land from the Government, I made a rough sketch of the hillside on which I also sketched a picture of a church topmost, then the missionary bungalow and, below that, two small bungalows for the teachers. Now the dream that I had has come true.

The educational work is also quite encouraging. We have now thirty-eight schools in our large district. There are about 1,300 boys and girls who are receiving instruction. There are fifty-two teachers. The Women's Society gives us Rs. 50 per month for our educational work. Only fifteen of our schools are receiving regular Government grants, all the other twenty-three schools are supported in full by the Christians

themselves. The above mentioned Rs. 50 goes undivided to the Namhkam Station School. I wish to point out that we do not employ non-Christian teachers, we teach the Bible and Christian hymns for at least one period of thirty minutes every school day. In teaching the Bible, all the teachers follow an outline of study which I made up some years ago. The teachers are also preachers and — some are pastors as well — are called upon to lead the weekly prayer meeting, to preach and conduct services on Sundays, to visit and pray for the sick, to lead and take charge at funerals and other occasions of importance. I have always felt that we could never spend mission money more wisely than in helping to support these teachers in the small village schools. But I am sorry to say that we have no money to use for this most important work. The small village schools and the teachers are the very backbone of our work. Our stability and strength can be traced directly to these schools, as well as the progress we have had and still are having in evangelizing the Kachins. It is not merely the teacher who is the evangelist; no, in fact it is oftener the pupil who prepares the minds and the hearts of their parents for the Gospel. Each year new schools are being organized and I am amazed at the spirit of sacrifice which is in evidence in starting and supporting these enterprises. The Government seemingly refuses to accept the responsibility for any more Kachin schools — at least for the present. The Mission also can not help, so the Kachins have to carry the load themselves. Now if this can be done indefinitely there would be no problem to solve. But the fact of the matter is that these little schools will not be able to carry on for a long period. The teachers are paid a miserably small salary and after two or three years they must seek some oth means of livelihood. As there is great deal of enthusiasm and stro leadership, the work will go on b when either one of these fails the schools will gradually die ou Without any support from the Go ernment or the Mission, I fear t responsibility for these schools w grow too heavy for our Christian But in the meantime through the schools people are brought to saving knowledge of Jesus Chri and I hope that in and throug these schools something new an maybe, still better will develop.

The Namhkam School is now complete charge of the Kach Headmaster, Sara Ebbyu. He is first class man and has a very fi Christian character. He has had real deep Christian experience. W took him on some fifteen years ag when he came from the Norm School. He has never been teachi in any school. He has grown u with us and been trained as a hea master by Mrs. Sword. During these years I have found him abs lutely dependable and honest. Fro now on he should be entrusted wi the responsibility of running t Namhkam Station School. It partly through his efforts that t Namhkam Station School is by f the leading vernacular seven standard school in the Northe Shan States. At times we have h more seventh standard passes fro this one school than in all other ve nacular schools of the Northe Shan States combined. I think t Namhkam Kachin School will b able to carry on as in the past wi the help and supervision we can gi by an occasional visit. The proble of boarding is the only thing th may prove to be a bit difficult. W are increasing the school fees fro year to year and are now chargi about Rs. 12 per pupil per year. course this may seem ridiculous

all, but we must remember that r school is the only school in our strict that charges any fee at all. e Government School of Kutkai free but the number of scholars is nited. In the Bhamo district also e Government pays a liberal arding grant. The reason why we ll have a full school in Namhkam the fact that the instruction, order-ess, and the dicipline are so much perior, and this is mainly due to e good work done by the head-aster.

The evangelistic work continues move forward. In the Photo-aphic Statistics made by Dr. aney he states, "The Namhkam chin Mission has the highest per-ntage increase of any station in rma." I am glad to state that is increase in membership has not minished, we are still making eat gains. During the year we ve received by baptism 528 mem-rs. We have now passed the four-ousand mark as to the number of ptized Christians on our Kutkai-amhkam field. Thus during the st nineteen years since we arrived, e have seen the number of baptized ristians grow from 225 to the esent number of 4058 to be cor-ct. Our work in this field is com-ratively new, our first baptized nvert is still with us and is our esent pastor Sara Zau Mai, a man out fifty years old.

Lately some prominent men have come Christians. The Chief of e Mung Ya district became a ristian only about three months o. This Chief had a Shan mother d as she was a Buddhist she de-rmined to bring her son up in the ith of Buddhism. He was sent to Buddhist monastery school and cepted the faith and the customs the Buddhists. Then he married Kachin girl who had become a ristian while in our school at amhkam. In order to keep peace in the family she at first tried to put away her Christianity and went with her husband to the Buddhist shrines and festivals. But no matter how she tried she could not believe in this kind of religion. Then as time went on, instead of his wife accompaning him to the Buddhist shrines, he came along with her to the Christian gatherings and meetings. Thus gradually he came to believe in Christ and today he is an active Christian. Then again during the past week another prominent chief and also his right-hand man had the nat altars taken down and destroyed. Thus the work goes on. During the last year more than 250 families decided to join us.

As I write this Mr. Case and Mr. Cummings are guests in our home; they are out visiting our people and showing them how to raise better crops. This work would have been impossible if it had not been for the Christian centers from which this type of work is carried on. Also it is the Christian people who are willing to try and to experiment with the new methods and the new seeds. The Kachin demonstrators trained in the Pyinmana Agricultural School are of course all Christian boys, thus aside from the material benefit there is also spiritual gain to be had. This type of work will not be easy. We have lived and worked with the Kachins for many years and in the past we also have tried to introduce new seeds, tried to show the boys and girls and also the teachers in our schools better methods of gardening. The Government also has during the past years given out much seed and many of the local magistrates have taken interest in this sort of a thing. Because of these efforts in the past the Kachins of today live better and eat better food than they did fifteen or twenty years ago, and I have no doubt but that this

new enterprise will after some years benefit the Kachins.

VI

WORK AMONG THE LAHU AND WA PEOPLE

The work of the two brothers, Harold and Vincent Young, is in direct succession to the work done by their father before them, and part of the time in cooperation with them. The work first spread out from Kengtung, where some of it is now carried on at Pangwai under Dr. Telford, but is now being supervised by Vincent Young during Dr. Telford's furlough, and crossed into China where it was organized around the stations of Bana and Meng Meng. Some of this spread to the west and north into the Wa states where now Harold is laying the foundations of a new station. A brief report follows from each of the two brothers on the growing work in this vast and promising region.

VINCENT YOUNG writes about *Bana*: —

The number of workers on the field now is a little less than a few years ago, as some of the evangelists and teachers have gone over to the new field to help. Besides, some were actually stationed in certain sections which now come under the new field. By the new field, I mean the work opened by my brother Harold.

Even during the most unsettled times on this field, we have never gone below five hundred baptisms per year. The eight hundred baptisms I have reported this year may not cover all, as a few of our ordained men have not sent in their reports yet. We have lost a good many members, as large numbers have moved to Burma in recent years. Counting the losses and the new additions we have about the same total membership on the field, as w had a few years ago.

In regard to donations by th native Christians it is impossible give a correct figure, for all of t villages give something to help the workers. Many of our villages su ply the food for their native worke besides giving money to help in the support. I do not have the comple figures for such donations. Th Rs. 1,000 would likely about cov the actual money donations.

It is most difficult to give separa figures regarding some phases work, especially the education work on our field. The out stati schools are taught entirely by m who are evangelists and preache In fact, even our teachers at our ce tral school give a great deal of the time to evangelistic work.

In recent years our expenditur and receipts for medical work ha just about come out even. We ha a good dispensary here with one m who gives all his time to medic work. He has had some trainin with Dr. Buker. Although we ha a great many patients we have n kept a record of those treated.

HAROLD YOUNG writes from *Pa Yang*, Manglun State: —

It is just two years today sin we secured the Mission site, a it is with a thankful heart that sit down to write my annual r port, for the Lord has surely man fested His power to save the los to over-rule amid paramount dif culties, and to give Grace to me the duties and responsibilities of truly pioneering and virgin fiel As we review the work and reali what the Lord has done we are i deed filled with profound gratitud When I came up the first time look for a site, the people ever where had been led to look on us monstrosities with evil powers an

best course was to have nothing do with any of the workers. It s very difficult to purchase the essary food supplies. But the rd has marvelously over-ruled l now the clouds of darkness seem e definitely lifting. At that time had two small village churches ninety-eight members and only a ponse from the Lahu. Today we e fourteen Christian villages and rly 800 members, including hu, Wa and Kachin, and the out- k for rapid advance is most cheer- . We have established contacts h most of the sections of the te, and there is a strong indica- n that the Shans too will turn to Lord.

ssion Compound.

Two years ago this place was se tangled jungle, the haunts of d animals, but now we have the ire site of over forty acres cleared l under control and it is fast be- ning a beautiful compound. After clearing work was under way, first buildings to go up were arters for the teachers and their ilies. We had small booths for workmen and I spent my first months in a tent. We started rk on the Mission house just be- e the rains started, May 1938, and only completed the roof struc- e and got on a temporary thatch f. We had to go a long dis- ce for lumber and the little jun- paths were so bad in the rains could not get any one to carry boards until better weather set so it was well into October be- e we could begin the walling of house. We got the C. I. roofing before the last rains and now the se is just about completed, with exception of some ceiling work. have three houses for the teach- , quarters for the workmen and nsport animal stables done. We starting on a big building pro- m this season. We have com- pleted the structure for the dispensary and will get the roof on in a week or so. The biggest thing is the chapel. We have the posts up and now we are putting on the rafters. I had the heavy timber all sawed last dry season, so we can go ahead with the main frame and roof. I hope the Chinese sawyers will begin work early this season as we have no flooring or walling boards yet. I am also planning to put up a small office building as there are many things to take up with the various groups that keep coming for advice and instruction. We will be most thankful when we get the chapel done as it is an urgent need, for so many are coming and going all the time and with our field membership increasing so, we need a large place for worship. Before the house was done we had to hold all services in the open, and now we use one room, but so inadequate and so unlike a House dedicated to the Lord for worship.

The Evangelistic Work.

The Evangelistic work now covers four centers, one across the Salween river to the west in the Shan State of Senwi, where we are working for the Nam Mwe branch of the Lahu, one in Pang Long in the extreme northern part of the Wa States, for both Lahu and Wa. (The Kachin work there is now under the oversight of the Kutkai station), the next at Mong Mao in the central part, and in this field in Manglun State. I cannot visit in person two of these areas as permission has not been accorded and undoubtedly will be withheld until the erection of the boundary pillars. As the war in China and Europe has delayed any further negotiations with regard to the boundary settlement, we have been asked to only minister to those who are already Christians for the present. The above areas are now only under semi-administration. In

this area there is full administration and I plan to concentrate our effects on the work here. This is a vast state here in Manglun and with large enough scope for one Mission station, to say nothing of all the densely populated areas in the north, so there are great possibilities here. Senwi state is open for touring and I hope to get time to make a tour there before the next rains set in. I have not given any report on Shi Ken, where there are some five thousand Christians, owing to the fact it is on the line and nothing is done in the way of semi-administration there at present, so it is still under the oversight of the Bana field.

Senwi.

There have been some fifty baptisms there during the year and from the latest reports, the visits of the workers are bearing fruit in the non-Christian villages. I hope to tour the section myself soon, but can not say now when the work here can spare me. We have four organized churches there with over 400 members. The Lahu there are a peculiar type and their dialect is such that the Lahu from other sections have to learn it before they can converse freely with the people.

Pang Long.

The work in Pang Long was started in 1927 and father and Vincent visited the state several times, but since the opening of the boundary matter we have had to carry on there entirely through the native workers. The main work there this last year has been among the established churches, although one small Wa village is a new addition and some have moved in from the China field. Owing to the restrictions there we have not been able to carry on any large program for new work, but the building up of the older churches will mean that we will have a solid base from which to carry on as soon as the present barriers are removed. We have the over 800 church members, the majority being the Naw Mwe La. There is a Karen in charge of area and he is a most enthusiastic man, constantly on the go. During the last year there have been eighty three baptisms.

Mong Mao.

Mong Mao, or commonly known among the Was as the covenant valley, is located in the central part of the wild Wa country. The weather there is only a little over a year cold. It is a place of great importance as the wild Wa from all over the country visit the bazaars there. The work was started by Rev. Ri Ron, a Wa preacher, who himself is a wild Wa. He was educated in Kengtung during father's day there and has been a faithful worker for near twenty years among his own people. The villages in the central part of the Wa country are large as a rule and in Mong Mao, including the main village, there are now three Christian villages. There are over six hundred members there, all baptized in the last two years. The outlook around Mong Mao is splendid and there is certain to be a great ingathering of souls as soon as we are permitted to carry on in the north and adjoining circles. The W workers there meet many of the influential chiefs of the Wa States, and vital contacts are being made which will bear fruit later on.

Manglun State.

This takes in the entire southern part of the field, and extends as far north as Mot Hai state, which is a sub-state under this Sawbwa. It is the only part of the Wa country where we find so many different tribes. There are over a hundred Lahu villages in the state but owing to the peaceful conditions in co

tison with those in the head-hunt- areas, the villages are small. ny of the Wa are Buddhists, yet re are still quite a few who wor- animal heads. The break start- among these was last February en an ex-priest came to call on Later he accepted Christ and been an ardent worker for his n people, assisting the preachers their work. As a result of his iring efforts there are eighty-five Christians in the state, all of om were Buddhists. The out- k is good and there has been a ady increase. There are no large nbers coming to Christ at one e so far, this is usually true with rk among Buddhists, but there been no standstill since the first ivert was won. The Kachins in State are a fine type and the two v Christian villages have made narkable progress. We spent the nday before Christmas with them l rejoiced to see the change that l taken place in so short a time, other proof of the wonderful nsforming power of the Gospel. e Wa are another example of a nderful change for they have ir own chapel, the young people n read, and the laymen are all en- siastic workers for their own id.

During the last two years there ve been 1189 new members added the various churches by baptism. lo not have the exact figures, but ite a few old Christians have also me from the Bana field.

ducational Work.

Owing to lack of funds for edu- tional work on a large scale, we ve not attempted to carry on any hools on a regular scheduled basis. here have been village schools car- d on through the rainy season herever there is a resident teacher. e had hoped that we could have school here, but for the present the wbwa seems unwilling to make any grant from state funds. He has a small school in Pang Yang town, but that only reaches the children of the town and so far nothing is being done for the great bulk of the state. We hope however that within a year or so Government will be able to make some kind of a grant so that all these children who have been in these village schools can pursue further study. Meanwhile we will only aim to train the best for workers among their own people.

The Medical Work.

This year Government have very kindly made a grant which will give us a dispensary and the salary of a medical man, trained in Kengtung under Dr. Buker. We also have had drugs given such as quinine, and funds for the purchase of the most needed medicines. The medical work has been a great burden and we are most thankful that we can have one who will bear a part at least of the responsibility. The dispensary set away from our house will be another great blessing. There are so many who come right to our door with such diseases as smallpox, measles, leprosy, etc., so it will be a great relief when the clinic is finished and all can be directed to go there instead of coming to the house.

VII

WORK AMONG THE INDIAN PEOPLE.

Under the present arrangements the Field Secretary has general charge of the work among the Indian people in Burma. Under the circumstances it is not possible to give much time to this work. However, the work in stations outside Rangoon has always received the special interest and attention of one of the station missionaries in charge of some other work, more generally

the Burman missionary. This help and supervision is continued at present in these places. As for Rangoon, in spite of a very full schedule we have been able to keep in fairly close touch with the work, especially through regular monthly meetings with the Indian pastors and other workers in our home. In these meetings we were able to learn at first hand about the progress of the work and to give such advice and help as we could. One other thing we were able to do during the year was to organize a little reading and study library (circulating), for the Indian pastors and workers. Nearly all of them know English quite well and the gratitude and interest they have shown in this new project has given us considerable satisfaction. Some of our friends have given useful books to this little library.

Reports from the various churches show real progress among these people. The sweepers who constitute largely the Bethel Church are now making a heroic and praiseworthy effort to raise money to move their little church building from near the Shwe Dagon Pagoda to Kemmendine — about three or more miles — where their barracks have been moved. This will perhaps cost them nearly 1,500 rupees, but they are undaunted and hope to accomplish the task in a few months. Baptisms are reported from nearly all the churches. There is an increasing spirit of cooperation on the part of all the churches, which is shown in a practical way in the plans and program of the Indian Baptist Convention. One of the new steps they have taken is to arrange that Mr. Srinivasam, the President of the Convention this year, should visit all the churches with a message of inspiration and for consultation about the local work.

VIII

WORK AMONG ENGLISH SPEAKING PEOPLE.

As a Mission we have not g extensively into work among An Burmans and Anglo-Indians, as field seemed to be well-cared for other Christian bodies. Howe at certain centres we have s well-established work, most which now is carried on with li or no missionary help. The Eng Church at Moulmein has no reg pastor, but the work is shared some of the missionaries in the tion. The church at Maymyo recently acquired the services Mr. and Mrs. Kelly from Amer Immanuel Church, Rangoon, largest and best-established of three churches, has had the serv of Mr. and Mrs. Lloyd for a li over a year and the life of church seems to be going on in swing. The union of the Eng Baptist Church with Imman after a separation of over fo years, was brought about during year under review, and has no do added new impetus to the life work of the Immanuel Church, it has been a deep source of sa faction to all concerned that t desirable union in one fellows has come to pass.

Two schools, the Baptist Engl High School at Rangoon and English Girls' School at Moulme serve the educational needs of Anglo-Burman community. T former has about 430 pupils, inc ding girls as day scholars. T girls' school at Moulmein is larg a boarding school of about 160 gi Misses Tufts, Ecco Hunt and Go are in charge of the school, wh has maintained through the years high scholastic standard and h prided itself on the intimate perso relationship it has been able to

ish and maintain among its ls and staff.

iss Tufts as Principal of the ol writes as follows:—

have been at English Girls' High ol too short a time to write with sfactory perspective of the ol's progress, but I can sum- ize for the year, that we are a and happy family working and ing hard and happily together. are deep in the business of try- to develop lovely womanhood of happy-go-lucky youngsters. w I would like to introduce our ol group to you at chapel some ning. You would find them an eedingly appreciative and inspir- audience, with their mischievous k eyes smiling at you, and their dy understanding of your mood, ether gay or serious.

he school year 1938 — 39 closed cessfully in March 1939 with per cent passes in the English h School examinations, two dis- tions, and the winning of the her D'Cruz prize for high stand- in Burmese by another of our ls. We were as happy over the e of character development as r the scholastic achievements of girls who left us for college or achers' Training College. They rejoicing our hearts by the ality of Christian young woman- d they are holding as their ndard. The school was reopened May with slightly smaller num- s but on a good financial basis. r staff, which had suffered a real s in the marriage of one of our tand-bys" of many years, was npleted once more in the return an earlier graduate of English gh, now a graduate of Judson llege. Her enthusiasm and inter- have been a great satisfaction. e were saddened at the end of the ar by the death of another of our chers, but the return of another ld girl" of the school as teacher has been a joy to everyone. One other change in staff completed our ranks for this year. The exceptional devotion and cooperation of our staff in all the interests of the school are a constant blessing and joy.

We have a fine student body again this year; lots of tiny tots in our boarding department, several between five and six years of age. The faith these parents have in us, to put five-year-olds into our hands for a year at a time, in order to give them the advantage of a good start in their school life! Our tiniest lad (believe it or not, his name is Samson) is actually growing to where we do not need a microscope to find him each morning, and if there could be more quiet mischief in any eyes I have yet to see it. One six-year-old lad who ran away the first day he was deposited here by his mother, and who at the end of a week refused point blank to go away for a weekend lest he miss a day's fun on the compound, was taken away for the September holidays, but begged so hard to return that he was away only three or four days. Isn't that school spirit!

The year thus far has been one of many minor highlights but few outstanding events. The regular work of the school has gone steadily forward. The receipt of over 200 inches of rain from May to October dampened the joy in out-of-door sports, but quickened everyone's ingenuity in planning "under-cover" exercise. With the return of sunshine enthusiasm for all out-of-door games spread like a rash, and the tennis, net ball, and badminton courts have been the stage of constant hard-fought battles. Our large compound gives plenty of space for all kinds of sports except swimming, and a bus takes a load of "water-babies" to a nearby pool very frequently. We wish we had an expert swimmer to teach these water

nymphs more about diving and swimming.

The girls' religious activities are a very vital and central part of their days. They carry on their own Christian Endeavour, under Miss Good's direction, leading their own meetings, working out their own programmes and activities, and making the meetings lively and interesting through their own participation. From my vantage point upstairs during the Sunday School hour each Sunday morning, I feel as if I were in the midst of a good old-fashioned revival service, for from each of the Sunday School groups comes lusty singing, which I cannot say blends, but certainly mingles into one vigorous early morning hymn of praise. As I visit the week-day Bible classes, I wish that schools in America could make religious teaching an integral part of the normal grade-school life in half as effective a manner. Several girls are awaiting baptism after Christmas. The Woman's Auxiliary of the English Baptist Church, made up to quite an extent of our older girls, has carried on its usual activities and broadened the interests of us all by its gifts to many worthy causes. Its annual concert of this year, made memorable by the artistry of Mrs. Klein, and of Mr. and Mrs. Brooks of the Y. M. C. A., Rangoon, was a great success in every way, and made possible much of the Society's giving. A "work meeting" in November resulted in a large quantity of gifts to help fill St. Nicholas' pack at Christmas time.

It is impossible for us to touch closely the Anglo-Burman community of the many towns of Burma, and so to come into contact with the children of that community who should be receiving what this school can give. We covet the cooperation of every missionary friend in Burma, as an important side line to hi her work with his own commur to help us get acquainted Anglo-Burman families whose dren should be sharing in the fine Christian atmosphere of *home* school.

IX

SPECIAL INSTITUTIONS

1. Hospitals.

Some of our medical work already been reported above, na ly the work of Dr. Gibbens at lem and of Dr. Buker at Kengtu of which accounts will be fo under Shan Work.

The Ellen Mitchell Mem Hospital at Moulmein reports busiest year ever had. Two h dred and thirty-five babies were h there during the year, while highest previous record was The daily average in-patients creased during the past year eighty-seven, while the best pr ous record was seventy-two. heavy increase of work was d under some serious difficulties. Gifford was called upon to go to hospital at Gauhati, Assam, to t charge of the work there becaus the illness of the doctor in t place. Dr. Grace Seagrave, h ever, was able to leave her work Loikaw and come back to E. M. and take up work there. Dr. G has had serious trouble with one and as these lines are being prin she will be on her way to Amer for special treatment. Dr. Ah a Burmese lady doctor, trained America, is proving herself a gr help in the hospital.

The Harper Memorial Hosp seems to have one year busier t the one previous and new reco are established each year for number of patients treated. The p year has seen the completion of t

dy buildings. The fame of its k has spread far and near and it aks highly for its good work t although it is at Namkham hin a stone's throw of the China rder an increasing number of peo- from Lower Burma come here get Dr. Gordon Seagrave's surgi- help. As I write these lines I sitting in a private ward in this spital ready and awaiting my turn hin the next hour or so to go to operation table (they say it is y a minor operation). In the xt room there is a young woman m Mandalay who has just had an ernal thyroid operation and an- ier woman returned to Rangoon ly three days ago after a similar eration.

Two thoughts are uppermost in e's mind as one considers the tre- ndous amount of work done in s hospital. One is the efficiency th which Dr. Seagrave, and Mrs. agrave as Matron and Chief Anes- etist, are able to carry on the work th only a part-time assistant doc- at present. The other thought that it seems entirely unreason- le for Dr. Seagrave to carry such heavy load or that he should have ne it for so long. There is hope at a highly trained doctor from rope who has had to flee his untry because of the anti-Jewish pression will come to Dr. Sea- ave's assistance. If this plan ould for any reason fall through ere must be found some other way secure help in this heavy and owing work.

The following brief report from r. Seagrave gives some significant cts on the work here: —

ospital Buildings.

The main hospital is a two-story one building the wings of which rnish four large wards, two for en, and two for women. In the ntral portion there are ten private wards for Europeans, and two semi-private wards as well as office, laboratory, operating suite, consulting room and pharmacy. Store rooms are also available for medicines, surgical supplies, linen, etc. Each of the wards has a bathroom with modern toilet facilities, running water, etc. The septic tank for the hospital has been in use for ten years and has given excellent service. A separate stone building serves as kitchen and dining room for nurses and the laundry department is housed in a wooden building next to a large drying shed. To the rear of the main hospital a newly completed Maternity Clinic furnishes two public wards with nine beds for women, a ward with twelve beds for children, a separate ward for fourteen new-born infants, five private rooms and a delivery room. The old wooden hospital building which had not been used as a hospital building for several years has been requisitioned for use in hospitalizing venereal and other contagious cases. Some fifty yards from the main hospital a nurses' home of stone, two-story, houses the fifty-four nurses of the institution in three large dormitories, furnishes a large drawing room, two large modernly equipped bathrooms, and two small rooms which give privacy and sleep to the two shifts of nurses on night duty. As the buildings are all situated on the top of a hill a hundred feet above the plain and in the suburbs rather than the centre of Namkham town, the sanitary facilities, drainage, etc. are ideal.

The hospital conducts also five *travelling dispensaries* and two *nursing home-dispensaries* in the Northern Shan States. One is based on Namkham, one on Muse, one in the Momeik State, one in trans-Salween Hsenwi State, and three in the main part of North Hsenwi State. These branch hospital dispensaries are in charge of nurse-midwife graduates

of this hospital training school, under the direction of the surgeon in charge of the base hospital. During the year large numbers of patients suffering from serious illness which could not be treated by them have been personally escorted to the base hospital by the nurses.

Nursing School.

The hospital offers a four-year course in nursing and midwifery. Only girls who on admission have had at least sixth standard Anglo-vernacular education are eligible for the government examination in sick-nursing in the Shan States. Burmese is the medium of study but English is taking a larger and larger part in the instruction. During the year there have been fifty pupil nurse-midwives all but a few being natives of the Shan States and Kachin hills. During the past year eight girls sat for the Government examination in both nursing and midwifery and three in midwifery only. All of the applicants passed.

Hospital Finance.

The hospital has three main sources of income, the state and Federation, the American Baptist Mission, and the fees from patients. All fees are the property of the hospital. The fees from patients this year totalled Rs. 15,483 as compared with Rs. 9,752 in 1938. This large increase is due to payment by the new airplane manufacturing company for the care of their sick.

Equipment.

With the assistance of grants from the Federated Shan States, the new Maternity Clinic and nurses home have been properly equipped with iron beds and other furniture and the furniture of the main hospital has also been added to and replacements made. New surgical instruments have been added during the year.

Patients.

It is gratifying that for the sec year the number of women pati from the races of Burma has exc ed the number of men patie This is true in spite of the fact for three months after the Gov ment institution of quarantine plague in Namkham the numbe women patients dropped almos nil. Three thousand more pati were treated indoor and outd than in 1938. A large amount this increase is due to the fact for the first time in history la numbers of Chinese have remai to work in the Northern Shan St during the rainy season. It m not be concluded from this, h ever, that the hospital is show favoritism to the Chinese at the pense of the Burmese races. Alm as many of the Burmese races w cared for in 1939 as the entire n ber of patients in 1938. The num of Burmese patients treated in 1 was almost five times that of Chinese. The total number of ca treated in 1939 is compared be with the corresponding figures 1938.

	1938	1
Total In-patients		
Male	1,066	1,
Female	841	
Children	342	
Total Out-patients		
Male	6,526	8,
Female	6,220	6,
Children	2,714	1,
Total in and out both sexes	17,709	20,
Total attendances in and out	72,127	76,
Daily average in-patients	103	
Daily average out-patients	95	
Total deaths among in-patients	56	
Death rate per cent	2.5	
Total surgical operations	2,799	2,
Total Major operations	266	

eases.

During the year the epidemic of aria took a very virulent form, he ninety-four cases of black-er having occurred with other ebral, algid, and jaundiced types. sentery was very mild. An epi-nic of plague occurred in June. ause this was the first time in ory that plague had occurred in Namkham valley the disease was y virulent, all three types occur-g. The importance of the epi-nic was enhanced by the new tor road running into China. ne ten thousand injections of gue vaccine were given by the spital staff and we were gratified have the epidemic stamped out October without having crossed e line into China. A few cases of apsing fever also occurred with influx of the Chinese. The lab-atory work has been developed, ne 3,640 microscopical examina-ns having been made. Of the jor operations performed there re forty-six for removal of goitre d sixty-three gynecological oper-ons.

The Pyinmana Agricultural School

The Pyinmana Agricultural School s been in existence now for out seventeen years and has oved its usefulness and place in e life of the country, and as an in-tution through which our Mission n render real Christian service to e enrichment of the life of our vn people and churches as well as hers.

Plans are now being considered r opening a girls' department in nnection with this school, where two-year course, and perhaps if e need arises a four-year course ill be offered for training young omen in improved methods of me and village life.

The year just past has been one deep sadness for Mr. Case. After a very serious illness of several months in America Mrs. Case passed away just before the year came to a close. Our Mission, and a host of friends near and far have borne Mr. Case in their thoughts and prayers as he heroically carried on with his work; the same thoughts and prayers have been with their son, Clarke, and were with Mrs. Case during her months of suffering, from which her death was a great release.

The following is a brief extract from Mr. Case's report on the work of the year: —

Number of Races represented in the student body at the beginning of the year: —

Burmans	19
Sgaw Karens	10
Pwo Karens	5
Kachins	9
Chins	6
Lahus	5
Shans	3
Other races	7
Total	64

Out of the eighteen students who left during the year, nine were from the Burmans and six from the miscellaneous group classed as other races which included mostly Arakanese.

There has been an increased call for the services of students who have been trained at Pyinmana. Six were taken this past year by the Government Agricultural Department, three being employed in the Bassein circle on Kaing demonstrations. Four have been employed for taungyah demonstration work in the Shan States. One was employed by the Forest Department in the North Pegu Division. Requests have come for others whom we could not supply.

Staff.

There has been no change in the staff teaching at the School. Mr. W. H. Cummings returned from

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furlough in America during November and was deputed to special full time duty on a Kachin Economic Improvement project in the Northern Shan States with headquarters at Namkham. Mr. C. R. Horton who arrived at the same time has been allowed time to study Burmese at Insein. He will take up active work in the school when it reopens in May.

Construction and Equipment.

The third agriculturai missionary residence which was a specific gift from Dr. and Mrs. Earl V. Pierce of Minneapolis, U.S.A., has been built and occupied by Mr. J. M. Smith and family. The old wooden building which stood on the corner of the site for the new residence has been moved and put up to the south east of the machinery building near the group of workmen's houses. The feed chopping machine in the cattle barn wore out in the middle of the cold season and had to be replaced by a new machine.

3. Seminaries and Divinity School.

Seminaries and Divinity School, have carried on successfully through out the year, although we have no detailed material to report on each of these. At the Pwo Karen Bible Training School Mahn Ba Khin carried on as Principal and received the help of Dr. Chaney as one of the instructors when the latter returned from furlough in June. Dr. and Mrs. Chaney at once took up work in the Divinity school also and Dr. Chaney recently took over the principalship of this school from Dr. Wiatt who is about to go on furlough, preparatory to retirement.

In the retirement of Dr. and Mrs. Wiatt the Mission will lose two of its outstanding members who will be greatly missed, but who will carry with them the very best wishes of their fellow-missionaries and hosts of other friends in this land for their more leisurely life of the future. Dr. Wiatt has been asso ated with most progressive polic in our mission work and has help establish many of these himself. was the first Field Secretary elec by the Mission to that position a his wise ideas and ideals about t work of that office were of ve great help at the time when pre dent for future practices was ve important. He has also been larg responsible for the establishment the present Divinity School, which he has given inspiring abil in teaching and in its administ tion.

Miss Beebe is going on furlou and Miss Carman will take h place in charge of the Sgaw Ka Women's Bible School.

Miss Pond, of the Burm Women's Bible School, has writt the following, from which we c see that these training institutic are not content with book-know edge but reach out and give th students practical opportunities f training in actual work: —

This year, for the first time in t history of the two schools, o Woman's Bible School and the Bu man Seminary had combined Gra ation Exercises. This innovati seems to have been well received all the groups concerned. Of cou I consulted our Burman Wom before deciding to accept Saya H Han's invitation to do this. Eve one seemed to think it would be fine idea. It was a very beautif and happy occasion; one girl w will graduate next year said that s hoped that we would have our ov separate Graduation next year, a I will admit that there is somethi a little more "our own" about but we shall see when next ye comes. The Seminary celebrates i Golden Jubilee in 1942, and o school in 1943.

Seven girls graduated from o school this year. In 1938 there we four, and in 1939 there were five.

k there will not be more than next year so this was a larger up than usual. One of these s is a Methodist. Of the other two went next morning to a pital to take a two-year course nurse's training. This will not e them a certificate that will be ognized by the Government, but make them much more efficient ers in the villages of Burma. Mon girl, one of the best, has e back to work among her own ple. The other three have work ong the Burman people.

ll but one of our second and d-year girls will be working all part of the time until school ns again on May 29th in villages heir own or other sections of the ntry.

One of our teachers, Sayama Ma Myaing, who has been here ven years, is leaving our school. has felt for a long time that the d has been calling her into more ect evangelistic work. She is not e yet just where she is to be, or at she is to do. She is thinking studying English, and preparing the High School Final Examina- which she did not take years . Her plans are not very certain She is now forty years of age. is a most deeply spiritual nan, and has a fine influence on girls. I am very sorry to have go. We have, to take her place, vever, a very fine young woman. is Ma Mya Kyi, daughter of an ngelist in the Rangoon field. She three years in Judson College since then for five or six years has been associated with the Y. C. A. in Rangoon and India. We happy to have her. Our other her, Sayama Ma Lun Myaing, has n doing good work and much of She does not feel too well much he time; and her eyes are very — the sight of one is gone en- ly. I am sure she uses the other too much. No doubt we shall soon have to get some one for her place. Please pray that the Lord will send His chosen worker to us. We feel sure that He has done this in the case of Ma Mya Kyi.

Our financial condition is fairly satisfactory this year. We think that when April 30th comes our income will equal our expenditures for the year — if no unforeseen expenses arise. For the past two years this has not been so, but this year our gifts from the people have been, so far, about one-fourth more than in those previous years. Perhaps they have decided that I do not waste their money.

Since November 1st we have sent a group almost every week-end to a village about twenty-five miles from here where there is a group of Christians, but no pastor. There used to be a pastor, and a school in the village, all without expense to the people. For the past year there has been none. To tell why is too long a story. The people are poor, materially and spiritually, and were a bit discouraged. Either a teacher, or some other experienced worker, or I went with the girls each time. We have been quite encouraged with results, and the people have given us such a warm welcome that we have enjoyed it all very much. There is now a revived Sunday School and Woman's Society, with enthusiastic although unskilled helpers. We have promoted two weddings. There are four young women ready to be baptized. And now that our school is closed we have sent two girls with an experienced Bible Woman out there to stay two months. They will have a school in the morning where they will teach Bible, reading, writing, arithmetic, hygiene, and anything else that they know that would be helpful to the children. They will have a sewing class for older girls. In the cool of the evening they will visit the homes near and far, and on Saturdays will

visit some other village within walking distance. One of those girls is Ma Su of whom I wrote in my July report letter.

Two splendid girls, one a Burman and the other a Chin, are working together this vacation season. They are going to have Vacation Bible Schools in two Burman villages, and two Chin villages. At least that is what we call it when they go and stay for two or three weeks in a village, and teach everything they can to everybody they can, and also hold meetings, and visit the homes near and far, doing the work of an evangelist all the time. Each of these two particular girls is a joy to me. I could write volumes about each, but I will refrain. Each of them has had great obstacles to overcome, and has grown thereby.

While school was closed in October I took a trip by motor to a place about two hundred miles from here. I visited several of our mission centers on the way, and two Chin villages. In the towns and villages where we have churches, progress was reported almost everywhere.

On that trip I called at the home of a preacher in Zigon. He took me into his garden and showed me a well-kept grave with a monument bearing this inscription: "Mrs. Rosa Adams Bailey, born in Indiana, U. S.A., 1843, died in Zeegong, Burmah, 1878." I had not heard of this missionary before. But I thought that if there are any relatives or descendants living in the U. S. A. they would be glad to know that the Christians of Zigon cherish her memory.

At the end of a course in Missions which I taught in the English Seminary here, I asked the class to think about the work in Burma in the light of what they had learned in the course, and if they thought they saw places where changes could be made for the better to write them down and pass them in to me. I wanted these young folk to do a little thi ing on the subject. Perhaps t had already done more than I kn or perhaps they had read "repo on the subject. At any rate th a summary of what I received f them: 1. The church, and not missionary or the school, should the center of the work. 2. T should be less concentration in cities; more village work. 3. I education, as at present, and m industrial schools. 4. Churc should support the schools, Christian schools should not rec help from the Government. (Th is a difference of opinion on this ject.) 5. Need more well-tra native pastors and fewer for missionaries. 6. "We must st on our own feet; support our work; become missionaries to own nation." Don't you think the next time America wants to vestigate the foreign mission en prise on the field they might s a questionnaire to the indigen brethren?

May I take this opportunity thank you who have sent White C boxes for our work? We supp Christmas gifts along with Christmas message to our seven Sunday Schools, and to th villages besides. We are m grateful to you. I wish you m have seen the joy of the recipie too. And I wish to thank also th who have sent Christmas greeti to me. It is a great source of c couragement and of joy to me know that here and there group women have remembered me my work, and are praying for me name. Please pray for the girl this school. Many of them h very hard things to meet: pove temptation, lack of sympathy home, perhaps lack of home, health, etc. We do not dare to the Lord to remove all the ob cles, but we ask for strength overcome the obstacles.

4. Judson College.

dson College has had to meet problems and make new adjustts during the past year. The ol strikes disrupted much of the k and made the whole year's ram difficult. The new Uniity Act made certain adjustts necessary in the constitution ie governing body and its relato the University. Dr. and Mrs. went on furlough at the end of academic year and Dr. Hla Bu appointed officiating principal. s he became the first Burman ccupy this important position. indications point to the fact that as filled this position very well has given the institution ine and practical leadership ugh months of some unusual culties. As will be seen from Hla Bu's report, a part of which iven here, the College has the iest attendance in its history surpassed expectations in this ird.

R. HLA BU writes:—

he enrolment this year has hed the unprecedented figure of as against 352 of last year which the record for previous years. number of Christian students is sixty per cent of the total numof students. The total number voman students enrolled is 127. s in previous years classes in igion and Social Ethics are held e a week. Sunday School classor College Students in Burmese, en and English are also carried very Sunday morning during the n. Two discussion groups — for Freshmen and one for Upper ssmen — meet after evening rch service in the homes of staff nbers. Mid-week prayer meets are also regularly held under leadership of students. Sunday ool work for children in the hbourhood are conducted by lents under staff supervision and direction. Students also continue to serve villages by carrying on rural uplift work .

Mention should be made of the Religious Emphasis Week in January when Dr. Jesse Wilson of the Home Board led special evangelistic meetings. These meetings were very well attended and have been of much help to the religious life of the College. Both the Staff and students are under a debt of gratitude to Dr. Wilson for the inspiration and encouragement received from these meetings.

The College like other educational institutions was much affected by the unsettled conditions prevailing last year due to the riots and the students' strike. Although the College was kept open during these disturbances, it was extremely difficult to carry out teaching effectively. It is a matter for gratification that with a very few exceptions the Student Body showed a spirit of cooperation and loyalty to the staff even at the time of extreme stress and strain.

STUDENT ENROLMENT.

1921 — 1939.

1921-22	.. 138	
1922-23	.. 195	
1923-24	.. 232	(plus 30 preliminary students)
1924-25	.. 257	(plus 51 preliminary students)
1925-26	.. 282	(plus 55 preliminary students)
1926-27	.. 316	
1927-28	.. 319	
1928-29	.. 291	
1929-30	.. 289	
1930-31	.. 274	
1931-32	.. 262	
1932-33	.. 283	
1933-34	.. 283	
1934-35	.. 323	
1935-36	.. 330	
1936-37	.. 334	
1937-38	.. 337	
1938-39	.. 352	
1939-40	.. 427	

MISSION PRESS

During the past year, the following religious books have been published in the Press: —

Burmese:

Introduction to the Books of the New Testament.

Studies in the Parables of Jesus.

Amos, Prophet of a New Order.

Sunday School Union Hymn Book.

Christian Literary Society — Christ & Human Suffering.

Sgaw Karen: Rev. W. H. Sundays' Letter to Young Converts.

Kachin: Introduction to the Bible.

Chin: Sunday School Lessons.

Wa: The New Testament.

Lahu: The Book of Psalms; Gospel of Mark (Scripture Gift Mission); Way of Salvation.

Ekaw: Gospel of Mark (Scripture Gift Mission).

English: Daily Bible Reading.

We have the following work in progress: —

The New Testament — Chin; *Hymn & Tune Book*—Burmese, Pwo Karen, Lahu; *Hymn Book*—Burmese, Shan; *Hymns of Praise* — Southern [illegible] *Studies in the Book of Acts* — [illegible] Karen; *Notes on Proverbs*—Burm[illegible]

Besides the above publicat[illegible] there are periodicals, such as, *Burma News,* The *Sunday S[illegible] Papers, The Kachin News, The [illegible] The Shepherd* and *The Morning* [illegible] and the reprinting of free tracts.

The Press still continues to be [illegible] supporting which is made possibl[illegible] its commercial work.

The balance sheet for the [illegible] 1938-39 has just been completed [illegible] it will be good news to the Mi[illegible] that the Press has improved its fi[illegible] cial condition appreciably. The [illegible] is steady and there is every pro[illegible] of continued progress.

The Press can be considered [illegible] headquarters for upcountry miss[illegible] aries and maintains a staff for [illegible] express purpose of purchasing, p[illegible] ing and forwarding, clearing [illegible] ments, meeting steamers and so f[illegible] for missionaries stationed ou[illegible] Rangoon. It is the object of [illegible] Press to render even a greater ser[illegible] as time goes on.

Kutkai

Many of our missionaries will learn with regret that Mr. Fitzwilliam of the China Inland Mission passed away on February 24 at his mission station in China. It is about ten years ago since we first learned to know Mr. and Mrs. Fitzwilliam as they then came to take charge of the Lisu work just across the border. During the last three years these, our fellow missionaries, worked mainly among the Kachins who live in China. Thus as our work was similar and our Christians came in contact with one another, we occasionally had reason to meet and keep in touch with one another. In fact we expected him to come to our dedication of [illegible] Kutkai Church.

Mr. Fitzwilliam was a sane, c[illegible] ble, tactful, and very earnest C[illegible] tian missionary. We certainly [illegible] miss him.

We have learned that he died f[illegible] typhus fever probably contra[illegible] while out on a tour. He was att[illegible] ed by the American doctors [illegible] stationed at Chyefang.

Mr. Fitzwilliam was a Baptist [illegible] came from Southern California. [illegible] I understand he was even suppo[illegible] by some Baptist Churches from [illegible] district although he was under [illegible] China Inland Mission.

We deeply sympathize with I[illegible] Fitzwilliam in her great bereaven[illegible]

Gustaf A. Sw[illegible]

oposed Amendment to the Conference Constitution

eference Committee, according to 139, voted to submit to Confer- the following amendment to ference Constitution, Rule VIII, *Buildings* or *alterations* on any e building when costing over 500, shall be subject to the ap- al of the Committee; and even re the cost is less than this unt, approval of the Committee be obtained if such alterations ge the appearance or structure of building. The above conditions y regardless of whence money for same is obtained."

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Mission Conference

ission Conference is to meet in myo from the afternoon of ch 29th to the evening of April The general theme is to be "The -giving Church," many of the ects for discussion and confer- being based on the reports of the lras Missionary Conference. If have received from the Board the booklet, "Putting Madras into ion" it would be well to read that fully before coming to Confer-, and to bring it with you for rence.

t this same time may I remind e responsible, that reports are due n Bible Schools and Seminaries, son College, the Agricultural ool, the American School, and Orphanage. The Constitution also calls for reports of the following standing committees: Publicity, Obituary, Evangelism, Language Examining, Press Manuscript, Education, property, Reference, and from the Field Secretary. Will you either send sufficient printed or mimeographed copies to conference, or get your reports to the Conference Secretary several weeks before Conference begins so that he may have copies prepared?

F. G. Dickason,
Conference Secretary.

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Notices

The Commissioner of Police has supplied the Superintendent of the Guest House with registration forms to be filled in by non-British guests, upon arrival at the Guest House. These forms are to be signed by the Superintendent who will send them on to the Commissioner of Police. *This will save guests the trouble of going to his office to register.* He has asked that guests staying less than twenty-four hours follow this rule also, and that all guests sign the Guest House register *upon arrival.*

Mrs. Esther Josif.

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Departures

Feb. 13. Dr. Anna B. Grey, to connect with Klipfonten for California.

Feb. 27. Mr. W. A. Horning for U. S. A. via the Pacific.

As this News goes to Press we regret to announce the sudden death of Dr. G. D. Josif of heart failure.

BURMA MISSION DIRECTORY (contd.)

BURMA MISSIONARIES RETIRED OR NOT ON ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Miss Helen E. Bissell
Rev. H. P. Cochrane, D.D.
Mrs. J. H. Cope
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Rev. & Mrs. A. C. Darrow, D.D.
Rev. & Mrs. H. E. Dudley
Miss Bertha Davis
Rev. Ernest Grigg
Mrs. D. C. Gilmore
Mrs. R. Halliday
Mrs. A. H. Henderson
Mr. & Mrs. Sidney V. Hollingworth
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.

BURMA MISSIONARIES RETIRED OR NOT ON ACTIVE SERVICE

Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss M. B. Pound
Miss Violetta Peterson
Miss A. L. Prince
Rev. & Mrs. J. C. Richardson, D.D.
Rev & Mrs. E. B. Roach, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Rev. & Mrs. L. W. Spring
Mrs. J. L. Snyder
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Rev. & Mrs. W. St. John, Ph. D.
Mrs. H. H. Tilbe
Miss Louise Tschirch
Miss Thora M. Thompson
Mrs. E. Tribolet
Rev. & Mrs. H. O. Wyatt, Th.D.

BURMA MISSIONARIES RET IN BURMA

Mrs. I. B. Elliott, Maymyo
Mrs. Geo. J. Geis, Maymyo
Rev. & Mrs. H. C. Gibbens, M Lo
Mrs. C. H. Heptonstall, Taung
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss A. E. Long (Assam) Mand
Miss J. E. Parrott, Maymyo
Miss S. T. Ragon, Taunggyi
Mrs. A. E. Seagrave, Rangoo

BURMA MISSIONARIES ON FURLOUGH

Mrs. J. R. Andrus
Rev. & Mrs. J. M. England
Mrs. E. Carroll Condict
Miss J. G. Craft
Rev. & Mrs. R. Cummings
Rev. & Mrs. V. W. Dyer
Rev. & Mrs. E. T. Fletcher
Rev. & Mrs. A. C. Hanna
Rev. & Mrs. G. S. Jury, Ph.D.
Miss Mildred Mosier
Rev. & Mrs. L. B. Rogers
Miss Rachel Seagrave (in Rangoon)
Mrs. H. W. Smith
Miss Elizabeth Taylor
Rev. & Mrs. J. H. Telford
Miss Mary D. Thomas
Rev. & Mrs. A. J. Weeks